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SCC #12,917 v. 3

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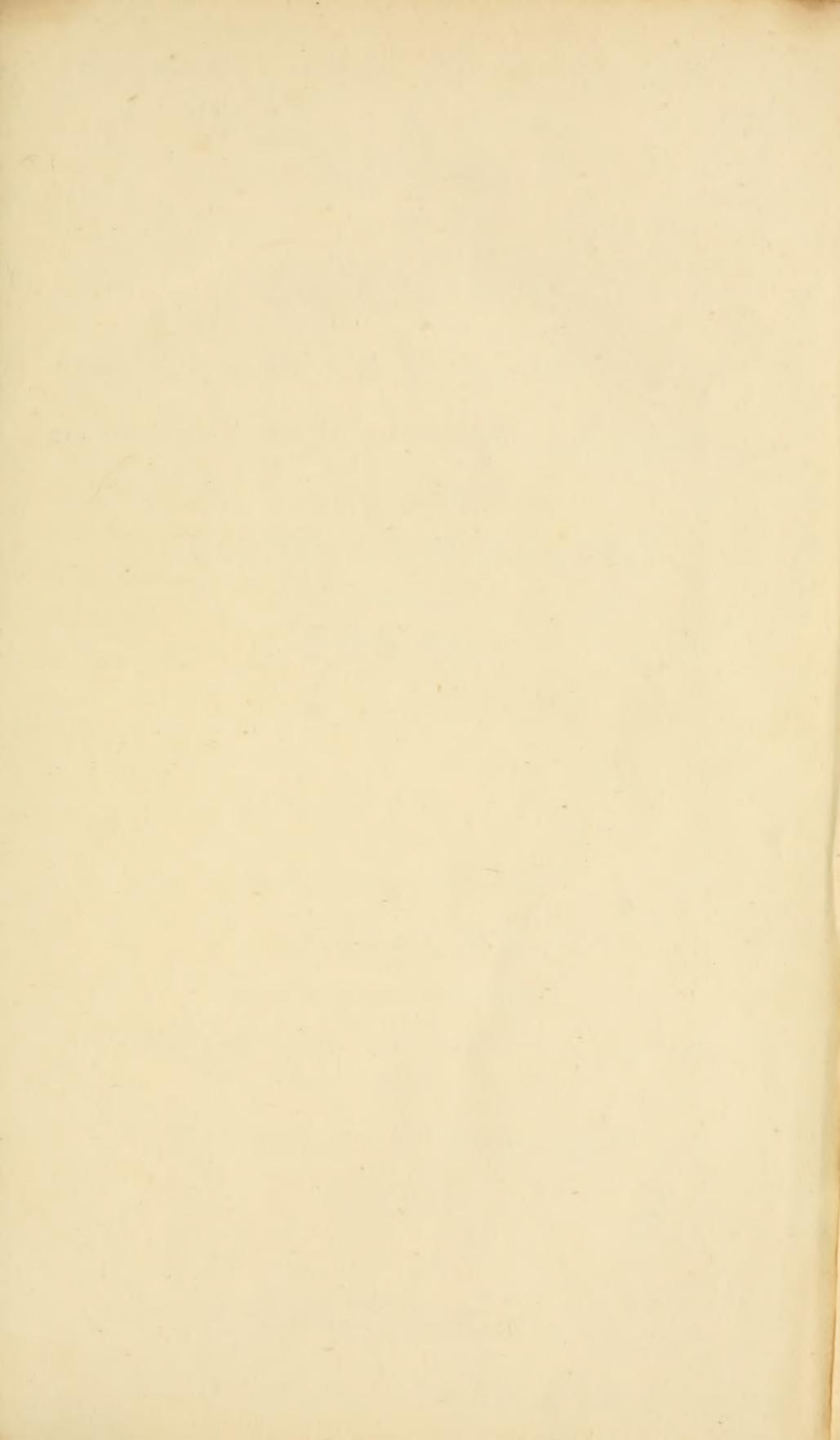
The subscribers are respectfully informed that the number herewith sent concludes the Lithographed Series of Mr Campbell's Sermons. This Series, as the subscribers are aware was begun in order that by the subscriptions obtained for it a fund might be raised to defray the heavy expenses incurred by the employment of a short hand writer for the purpose of taking down greater part of the sermons preached by Mr Campbell during a period of about two years. It is expected when all the subscriptions shall have been paid up that there will be a sufficient fund to reimburse the gentlemen who advanced the money to the short hand writer & therefore there is no reason for going further with the series.

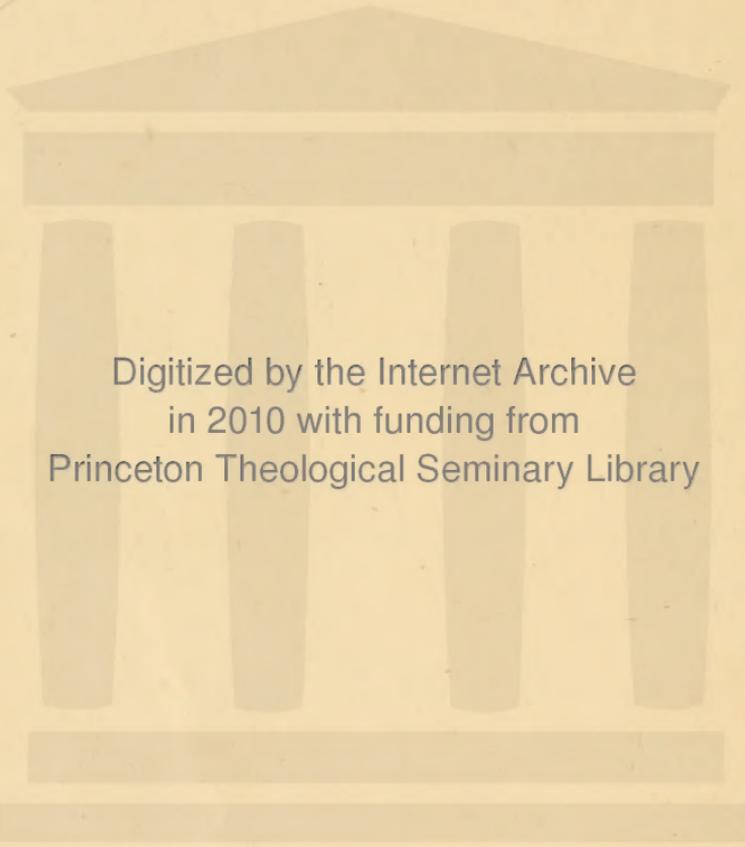
Besides the sermons already printed & lithographed, there are a considerable number still in manuscript, some of which may yet be published if their publication should appear to be desired

Greenock October 1832

The following is a list of the names of the persons who have been admitted to the membership of the Society since the last meeting. The names are given in the order in which they were admitted, and are accompanied by the date of admission and the name of the person who presented them. The names are given in full, and are accompanied by the name of the person who presented them. The names are given in full, and are accompanied by the name of the person who presented them.

Presented October 1852





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NOTES

SECRETARY

BY THE REV. J. M. L. CAMPBELL,

MINISTER OF NEW BETHLEHEM CHURCH,

TAKEN IN SEIZURE HAND.

VOL. III.

PAINTED.

Printed by J. M. L. Campbell,

1852.

Printed by J. M. L. Campbell.



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**NOTES**  
OF  
**SERMONS**

BY THE REV. J M<sup>c</sup>L. CAMPBELL  
MINISTER OF ROW. DUMBARTONSHIRE.

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TAKEN IN SHORT HAND.

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**VOL. III.**

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*PAISLEY.*

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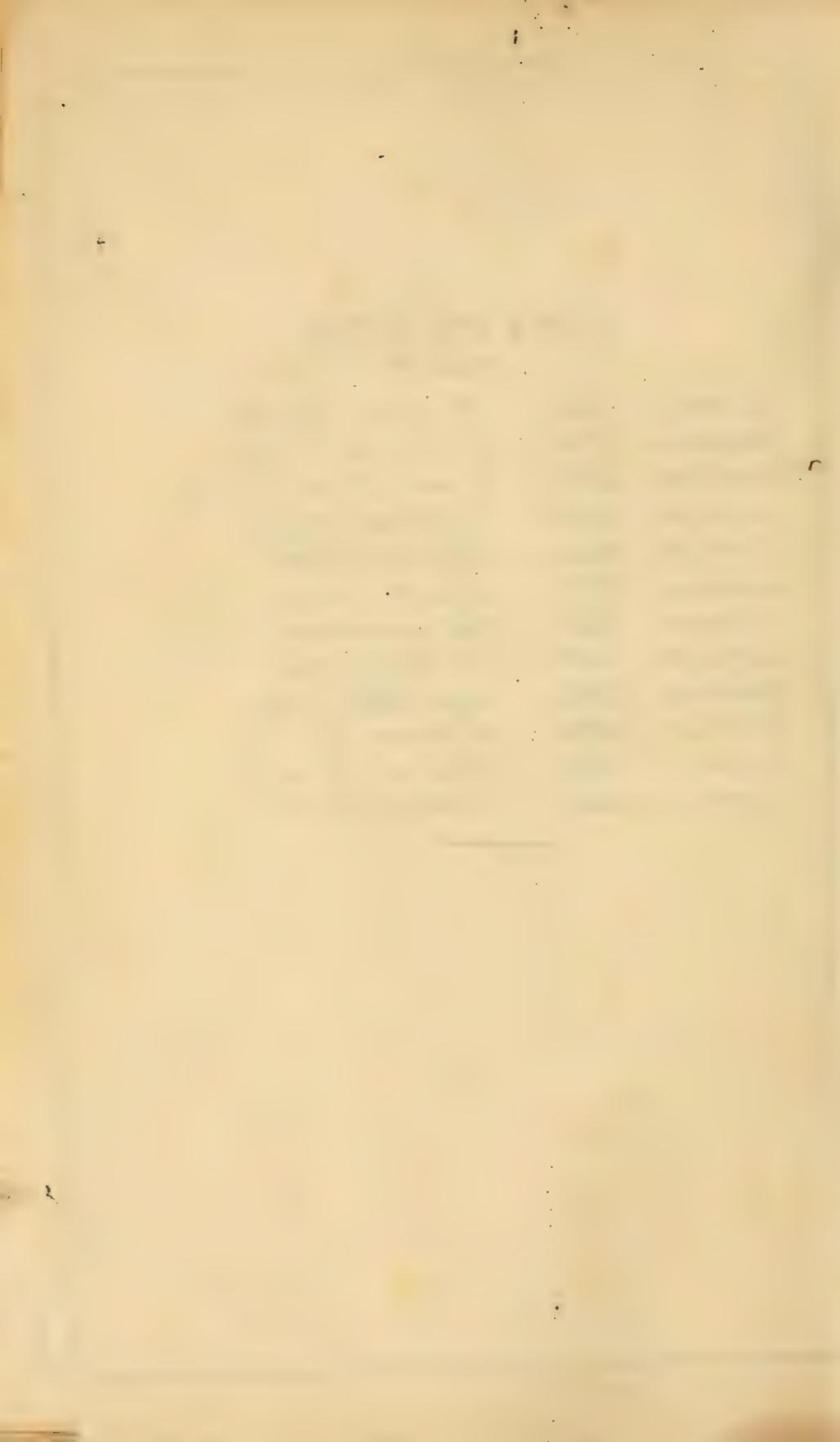
**1832.**

*PRICE TWO GUINEAS.*



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## Sermon XIV.

II Peter. III. 15.<sup>th</sup> "The long-suffering of our Lord is salvation."

Read in connection with this, in Genesis VI. 5. the account given of the world before the flood. Read also in the Book of the prophet Jonah Ch. III. Read also in connection with our text Rom. II. 9. 12 & 16 verse "The long suffering of our Lord is salvation."

This is the subject my dear hearers, with which I now desire to occupy your attention. The long suffering of God, & its character as intended for salvation to us. When I last spoke, beyond from this place, that which I contemplated was the justice of the character of our God, in that he is no respecter of persons, in that his ways are equal while our ways are unequal, & that all the excuses by which men seek to extenuate their own guilt, & by which they endeavour to cast from themselves the responsibility which God attaches to them, are all false, all done in injustice to our God, & all casting upon God the blame that belongs properly to our selves.

I desire to follow up what I then said to you & to occupy your attention with God's long suffering which is salvation - & I have read to you the passage which records the state of things before the flood, & the feeling with which God's command placed that state of things, because of the relation wh. s. & the flood bears to the second coming of our Lord, & because of the character of the present day as just that which we are close & near his second coming & its judgement.

The state of things before the flood, & the situation of things before Christ's second coming, & the character of God's work in the flood, & the character of God's work in the second coming of Christ, we have been often contemplating in their connexion with each other.

What I now seek to press on your attention, is, first of all God's testimony concerning the condition of men, that all the imaginations of the thoughts of their hearts are only evil continually, & then the feeling with which God contemplated such a state, that it repented God that he had made man on the earth, & that it grieved him at his heart.

Now you have here first of all God distinctly condemning the children of men at that period - You have here God charging against them all that all the imaginations of their hearts were only evil continually - We are not for a moment to suppose that those persons, of whom this was God's judgement, had the same opinion of themselves which God had of them. We are not to conceive that they saw themselves in the evil state in which God saw them - or that they were prepared to admit that all the imaginations of their hearts were only evil continually - We are not to conceive that they were prepared to confess it any more than men now are prepared to confess it. Men what I would wish you to observe is the character of the reasoning by which people seek to make out that it cannot be so very bad a state of things in which the world is, as it is often represented to be.

It is often thought to be a sufficient answer, when it is said that the world is so bad, to say that surely all men cannot be so evil.

Now God has recorded for our instruction that he did so his own creatures in a state in which he was constrained to pass <sup>his judgement</sup> this judgement concerning them, & therefore we would be saying no new thing, if

we were now to say of the men that are on the earth, that all the thoughts of their hearts are only evil continually. It would not be the first time that God had come to such a conclusion. We know that once before, this was the state of the world, & therefore that there can be no reason why it may not be so again. The mere fact of their being no exception made would be no reason against it; & a persons holding an opinion which concludes the great multitude around him to be under Gods' condemnation, is by no means unlikely to be in the right. It has been the case once - it may be so again.

Again, it is said, that it repented God that he had made man, & that it grieved him at his heart. We must not take any liberty with these words, but just take them as we find them. - And here we find God expressing repentance & sorrow at the state of his creatures - that he would rather in respect of their evil state, wish that they had never existed. This shows quite clearly how true it is that a man may be in a state that is against the mind of God. It is common for men to think that it is impossible that the will of God should not in every case be accomplished: but here we find God actually saying that he repented having made man on the earth, & the same feeling is ascribed to God in respect of the state of men, which would be natural for us to feel if we had formed a plan & cherished a purpose, & were disappointed in it. If we see that a person has been at great pains with another to train him up for an object, & he fails in that object, & that the training does not serve the purpose, we would not think it a strange thing to hear him say I repent that I have taken so much trouble with him.

I feel grieved at my heart in regard to this person with whom I have taken such pains, & who has turned out so much the opposite of what I would wish. This is the kind of feeling to which this refers. & this is the feeling ascribed to God while looking on the children of men, & on all the imaginations of their hearts, & perceiving them to be only evil continually. — God was grieved at his heart, because of what he saw. God felt a real & generous feeling on seeing the children of men in this evil state.

Another passage we read is the record we have of the preaching of Jonah to the people of Nineveh. & of that people repenting of their wickedness from the King down to the meanest of his subjects. There is another mark of God's character. It is said that when they believed that yet forty days & Nineveh should be overthrown & when they humbled themselves before the Lord then God — when they did not stand up to excuse themselves, & did not say to the Lord's servant that cannot be — we are not so bad as to deserve all that, that then God repented him of the evil which he had purposed against Nineveh, & he did not as it. Here again we see God's character, that while God contemplated them in an evil state & according to their deserts purposed in his heart to deal with them, in the moment in which they turned to the Lord, & acknowledged him, & confessed their own guilt, in that moment God changed his purpose of destroying them.

Now, these two instances of God's dealings with men, & God's speaking concerning men are connected with each other by the fact of Noah's preaching to the people before the flood.

"The long suffering of God waited on the days of Noah," so that the world before the flood, as well as the people of Nineveh, had the opportunity of repenting & of humbling themselves, if they had repented as the people of Nineveh did, they would not have been overwhelmed in the flood. He was the same God who looked on the world before the flood, charged as it was with this great load of sin, & repented of having created man upon earth, & was grieved at his heart because of their condition, who in the case of Nineveh, when they humbled themselves, believing in God, & proclaiming a fast, & putting on sackcloth from the greatest, even to the least of them, repented of the evil which he had purposed against them, & did it not.

And the oneness of God's character in both cases to the people before the flood, & to the people of Nineveh, is shewn. Here we see the goodness & the severity of God; the goodness in the case of those who returned to it, the severity in the case of those who received his warnings in vain. And hence God was no respecter of persons. There is no favoritism with God. We are to expect him to deal with men according to his own righteousness. The Jews thought themselves a favourite people, & therefore thought to escape God's severe judgements; but in point of fact the kindness which God shewed them, when they despised that kindness, only increased the severity of God's judgements. And this is the continual dealing of God with men. & this is taught by all God's goodness, not that such & such individuals are God's favourites; but that such & such a character God desires to see, & such other characters he hates & abhors. & that God

deals with men in kindness & love - seeking to have that in them, over which alone he rejoices - seeking to have that taken out of them, over which he grieves.

Now, out of this character of God's dealings with man it arises, that the long suffering of God is salvation. If there were some who had a place in God's kind regard, & others who had no such place - then the long suffering of God could not be accounted salvation. & God could not take credit to himself so to speak, for his forbearance or long suffering towards us. But if it be the fact that there is a readiness in God to receive back every one into his favor then, of course, every moment in which God has withheld the just punishment of sin, & invited men to return, is to be accounted of, as salvation.

The meaning of saying "accounted" salvation you will better understand if I turn your attention for a little to the opposite way in which men too often account of it. The long suffering of God is accounted indifference by men in their natural state or it is accounted as something which implies that their sin is not so very great, & awful as it has sometimes <sup>been</sup> said to be. There are just these two ways in which people cut off God's long suffering either by imagining that God does not trouble himself much in respect of our state & feelings; & does not take any very deep interest in us at all - or else they understand it as implying that men cannot be so very bad, & so deserving of wrath & judgement. They find an account of it, either in God's apathy or in the fact that there are excuses for man's guilt, which God takes into account & that because of these God is long suffering.

In either of these views of it it is not at all seen as long suffering. There is no real indwring of the contradiction of sinners against himself.

there is no real feeling of one who is moved & stirred up to bring immediate destruction upon those whose contradiction he is enduring. Now the expression "long suffering" implies that there is in the mind of God that which if it were to come forth at any moment would overwhelm with misery those who are the objects of it, & that is God's hatred of sin: & "long suffering" implies that there is a feeling in God which controuls that other feeling, so as to cause him, to withhold his judgements & spare them yet a little longer.

If we conceive of long suffering as indifference, then it is no longer true long suffering. Now the reality of God's long suffering is taught us in the long suffering of Christ. No person can doubt that one who prayed "Father forgive them for they know not what they do!" for those who had hated him & persecuted him during all the time he was among them going about continually doing good, did manifest long suffering. And we have in Christ God revealed. We are to see in Christ God manifested in the flesh. & we are to see God's long suffering in that continual feeling of Christ towards his enemies, & in that love which still remained in spite of all <sup>their</sup> enmity, & all temptations of him we have revealed to us the evidence of love which remained in God, notwithstanding their enmity & rejection of his good will towards them. Thus do we come to see the long suffering of our God.

But if we follow our Lord from the condition of suffering here below to the condition of glory in which he is yet to be manifested as judging men, & if we see him who prayed "Father forgive them for they know not what they do!" Afterwards saying "Depart ye cursed!" then we have still in

the Lord Jesus Christ; the revelation of God's character, & we find that feeling with which God regards man's sin, & which sooner or latter will have its expression in every sinner who does not repent having also expression in our Lord Jesus Christ - So that the character of God is fully revealed in Christ first in loving men that he bore with their contradiction even unto death, & then seeing him judging those very persons for a long time thus died, & assigning misery unto them who have not repented to give glory to God. The long suffering of our God is to be learned by us in viewing the sufferings of Christ understanding that the object for which Christ died for us was that he might redeem us from all iniquity - & the character is summed up here in that it is a long-suffering which is salvation.

Let a feeling in every person's heart, & let each be continually prone to listen that there is in God, in his condition as God - in his long suffering above all capacity of pain or endurance in his being in us degree dependant on us for any thing - something which puts him beyond the reach of being so affected by our conduct as to make it anything unprofitful that he should bear with us. Now this is the very error which the work of God in Christ was intended to remove. If we carry with us continually the conviction that Christ is God then we see in his sufferings, not what was felt by God during a short time when he appeared on the earth, in our nature; but we see what is continually felt by God in regard to sin. It was then only that he was suffering actual pain - it was while he dwelt in this our flesh that he suffered actual pain; but they are the same feelings at all times in the heart of God. It would have been no profit for us to

be taught that during a certain number of years, Christ had these feelings towards men in their natural state—out of love to them or of an denunciation of their sin—But if we are taught that what is expressed here by his bitter tears, is always the same in the heart of God, that he is the same yesterday, today & for ever—that he is the very loving God he was then seen to be, then are we taught true knowledge of God by the sufferings of Christ.

Now it is in this same way that we are taught how it is long suffering, & that in fact there is continually a mind & feeling of God towards our sin which moves him to our destruction—a continual feeling which moves him to repent that he hath made man on earth, & which grieves him at his heart, there is continual disappointment in the heart of God in respect of us, in every moment of our sin—that he has made us for holiness, for his own glory & that in every instance in which he sees us wholly there is in the heart of God just bitter disappointment—there is an earnest, an unexpressed desire disappointed—if there is a movement in the heart of God which but for his love & but for his desire to bring us out of that evil state, but for the provision made in Christ for bringing us out of that evil state would in a moment destroy us. If we knew that all the workings of our minds are continually opposed to the will of God, & that the working of his, mine, in so beholding us, if it were to come out would be to overwhelm us in everlasting destruction, then we would see how long suffering comes to be our salvation. It is our liberation, because it takes us away from being exposed to the feeling

in God. There are only two ways of escaping from from this feeling. One is its ceasing on the part of God altogether, & God being reconciled to our evil state - in that case we would be saved from from God's hatred of sin because that hatred had ceased to work. The other way is that God should withhold the expression of it for a season & in that season make provision for our being so changed that that feeling & not touch us. This latter way is the way which God uses to us. He has not taught us that he is a different God now from what he was when he repeated that he had made man upon earth. - We are still to see him the same God having in him this which is ever making destruction for every soul of man that worketh evil - but it is taught us that there is space provided for us - a space for repentance, & that he has himself made provision for us that we should repent. This is the thing we are taught. This is that thing of which I speak to you as the forgiveness which you have in the blood of Christ - this is the thing of which I speak to you as the pardon of your sins which you have through the shedding of the blood of Christ for you - this is the space for repentance. you are not taught that you may now sin with impunity because Christ's blood is shed for you - that would be the same thing as saying that the hatred with which God regards sin was exhausted by the blood of Christ, & no longer exists - But you are told that the wrath of God is suspended & that thus an opportunity of returning to God is furnished to you. It is quite a different thing to say - that when I see Christ - made a curb for me I see God's hatred of sin

declared, & in order that I may benefit by this lesson, God pronounces to me the forgiveness of my sin, & gives me an opportunity of returning, from saying that Christ has suffered for me, & because he suffered I shall never suffer — from saying that the curse was borne by Christ, & because borne by him it shall never be borne by those for whom he bore it. And this is the error that is the source of so many evils in the whole system of opinions which men are holding concerning the truth of God. But this is the truth that while it is impossible that God should cease to hate sin, it is equally impossible that he should cease to pronounce tribulation & wrath upon every soul of man that doeth evil — that while it is impossible that he should cease to hate sin, & while it is equally impossible that he should not ultimately pour forth the vials of his wrath on all those who continue in enmity to him: yet it was possible for God to suspend the expression of his wrath — it was possible for him to withhold it for a time & to give space for repentance. And this suspending of God's wrath — this space for repentance is the good news preached to you in the Gospel.

Now my dear friends, it may appear to you a small matter, when we reduce what was purchased for you by the death of Christ to a space for repentance; but it is a wonderful work of God, & of what he has done for you within your reach, that makes you feel so. If you understood, just what it is that God feels towards sin, you would find that one moment's suspension of the expression of it, is a wonderful thing — If you knew that God is looking on your sin not with indifference — not without disapprobation, but with a holiness, to which every movement of sin is utterly opposed, & which utterly abhors all sin, you would see that it must be

some mighty thing that comes between this feeling in God: & the destruction of a sinner & that keeps off even for a time, the breaking forth of the wrath of God. But farther, if, on the other hand, you knew what the good is that is contained in a space for repentance, you would see it altogether worthy of the price paid for it.

In point of time no doubt, the space may be very short - perhaps only an hour - but in point of value, it is to be estimated by the eternal consequences of taking advantage of it. If I am shut out by a barred gate from a Paradise in which is every blessedness & if that gate is opened though but for five minutes, the opening of it puts all that is in that Paradise within my reach. I am not to measure the value of the opening that gate to me by the length of time it remains open, but by the benefit I receive by going in. And so seeing the favour of God opened to me in Christ Jesus, in its true character, I will value the space for repentance, not by the length of time it continues but by the exceeding blessedness of walking with God in newness of life, which it puts within my reach.

If you look at it in this way, you will see that it was altogether worthy of the price paid for it - because it is purchasing for man not a few days of respite from misery: but because it is putting within man's reach the means of escaping the misery altogether, & of entering into the joy of his Lord. This long suffering of our God is to be esteemed as salvation - this space for repentance is to be accounted salvation, because it puts all the blessedness of the households of God within our reach.

Now, my Dear friends I would very shortly

state, what I have so often stated to you before, what the character of this space is. — I show it is truly a space for repentance. — & what the character of the long suffering of God is, & how truly it is a long suffering which is accounted salvation.

The character of the space given us for repentance is contained in the statement of the result of the work of Christ that he made peace through the blood of the cross. In Ephesians II. 14 — 18 it is thus written "For he is our peace, who hath made both one, & hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, & making peace: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came & preached peace to you which were afar off, & to them that were nigh. For through him we both have access by one Spirit unto the Father." Now in these verses I especially in this statement in the 18<sup>th</sup> verse "that through Christ we both have access by one Spirit to the Father," there is given to us a description of the space for repentance. It is the same that is referred to and described in the Epistle to the Hebrews. Ch. X. 19, 20 where the Apostle after having argued the superiority of the sacrifice of Christ, to the sacrifices of the law, concludes with the statement that we have access into the holiest by that new & living way. Having therefore, Brethren, boldness to enter into the holiest of all by the blood of Jesus. By a new and living way which he hath consecrated for us through the veil that is to say, his flesh. This new & living way of access into the holiest is that which is described in saying that we have through Christ by one Spirit

access to the Father.

Now what is contained in these statements? This is contained in them, that in Christ Jesus, we have this provision for <sup>our</sup> returning to God, that, through the shedding of his blood our being sinners is no longer such a thing as to prevent our being received back to God - that while our character, as having broken God's law marked us as those who had forfeited God's favour - & while we could not cease to be the persons who had deserved the wrath of God for ever, unless we had ceased to be the same persons who had sinned, yet that the shedding of the blood of Christ took away, <sup>this</sup> from us & made it no longer a matter of necessity that we should be talking of the misery due to sin: but made it consistent with the holiness of God that we should subsequently enjoy the favour of God - so that when it might be enquired how people who had offended against God were now enjoying the favour of the Lord then God, & how it was the case that they were not now monuments of the evil of departing from God, that there is this answer given that for them the blood of the Son of God was shed that therefore the Courts of God's house were no longer polluted by their presence there - that the favour of God was not fitted to teach men to sin - that there was a perfect consistency between their enjoying the light of God's countenance & the fact of their once having departed from God. Those who see not this have <sup>yet</sup> low notions of the difficulty which stood in the way of our being received into God's favour - that we need more than repentance, that we could not be received into God's favour without its being first of all revealed what God's estimate stood of our departure

— we was. — Now this is all accomplished thro' the shedding of the blood of Christ. No one now is in the light of God's love, but thro' the shedding of that blood for him — I seeing it was the shedding of the blood of Christ for him which removed the barrier between him & God, his presence in the Courts of heaven cannot cause the slightest doubt of God's condemnation of sin. Now understands that it was by his Cross that Christ slew the enmity — removed the middle wall of partition, & that there was a real hinderance to our returning to the enjoyment of God, arising from our being sinners, which Christ has removed by the shedding of his blood. But the removal of this was not ~~not~~ all that we needed — therefore it is said that the way by which we have access to the holiest is a living way. And now we have not only the opportunity of returning, but the provision of the Spirit, in Christ for us, to enable us to return — Christ has the holy Spirit for us to enable us to draw near to God. This is contained in the space for repentance. Mark this. Consider not that it was not enough for your redemption that you should receive the pardon of your sin — that the removal of the sentence of the Law of God for bidding your approach to God was all that was necessary, for there existed another fearful barrier in the corruption of your whole nature, & in the lusts of the flesh, the lusts of the eye, & the pride of life, being all opposed to the will of God.

There was a mighty obstacle quite distinct from your condemnation. There was in your personal corruption a mighty barrier, & when it is told you that you have

liberty to come to God you are not told all you need to be told. Therefore the space you have for repentance in Christ is not merely the remission of sins, - but the gift of the Spirit in Christ. And you are taught that as universally as there is forgiveness in Christ, so universally there is the Spirit in Christ - and that as there is in his blood pardon for all men, so there is in his resurrection strength for all men to come to God - & that as there is no person who can say my having broken God's Law excludes me, so no person can say my having a wicked heart excludes me - but every person ought to say, there is forgiveness for me & the strength that is in Christ removes the hindrance arising from my corrupt nature.

Now observe what the space for repentance is - It is not merely a word saying you may come back - but it is a condition into which you have been brought by the shedding of the blood of the Son of God - a condition into which you have been brought by his resurrection from the dead & by his receiving the Spirit for you. It is that God has made provision, so as that when he says "you may come" you are in circumstances to come back - & when he calls on you to repent, you are in a condition to repent. It would be a mere mockery of our misery if it had been but a word - but if God has made abundant provision for our returning, then it is a joyful sound to us when he says "Return!"

Now my dear friends, God never speaks the word Return without having made such a provision, & therefore beyond the present day of grace there is no longer space for repentance - no longer the provision for repentance, & no longer the call to repent & when the judgement is come God no longer says "Return!" but depart ye cursed

into utter darkness!" Observe therefore that when God says "Repent" "Be ye holy for I am holy" "Be ye perfect as your Father in heaven is perfect" - while he is speaking such words to us, the children of men, he is speaking not merely as man would say a word which he is entitled to speak, but he is using a word which he never would have uttered if he had not made the provision for our being what he calls us to be - it is a word which he never would have spoken unless he had furnished us in Christ all things pertaining to life & godliness. This space for repentance is therefore in other words, the Lord Jesus Christ revealed as our living Head, who has overcome all our enemies - & accomplished our liberty - & who has in him for us all we need to enable us to give glory to God.

Now, my dear friends, I would ask your attention to the value of this space given you for repentance, with reference to the circumstances in which you are now placed, as those on whom the ends of the world have come - as those who are living in the last period of the day of grace - as those in respect of whom God can truly say that he may justly require of you all the blood of all the righteous who have suffered from the foundation of the world. There is a day when there shall be no space for repentance. Every day as it lengthens out is an increasing wonder & excellence & glory to God: & in like manner is it an increasing responsibility to man. Every day of the continuance of this makes God's glory the greater: because that we have still the opportunity of returning to God today after having been yesterday in eternity to God is a more wonderful thing than

that we had yesterday; an opportunity of returning in repentance to our former guilt.

There is another way in which this is like to be accomplished, to which we are less likely to attend. It is the accumulation of light & knowledge through the history of God's past dealings with the Children of men. God will hold us responsible for all that God has done in times past to reveal his own character.

This is the meaning of saying that the blood of all the righteous which has been shed from the blood of Abel downwards will be required of the generation of which our Lord spoke.

How was it a righteous thing to require this? How is it righteous to require of you the blood of Abel — the blood of all the Prophets — the blood of Jesus Christ — & of Christ's Apostles — & the blood of all the martyrs who have suffered for the truth since our Lord arose from the dead?

How can it be righteous in God to require this blood of you now living here? You must know the righteousness of God in this awful demand.

It consists in this that every new act of judgment on the part of God & every new act of rebellion on the part of man has been more & more a discovery of God's character. All these things ought to have been instruction to you. They should have taught you both what God is, & what you are your selves. They should have saved you from all the delusion of Satan, & from the corruption of your own natures. People escape from all this by saying that if they had lived in these days they would not have done as the people then did. — This they say by way of respect to the memory of the Prophets, building sepulchres

& testifying that they know those whom  
 their Fathers slew. We have had at no very  
 distant period a monument erected to one of  
 our great reformers, & those who erected it  
 would never have suspected themselves of  
 cherishing the spirit against which that  
 reformer spoke. But in this we have precisely  
 the same thing over again as on the days of  
 our Lord - constantly the acknowledgements  
 of the excellence of departed Apostles, Prophets  
 Reformers, & of all who were raised up of God  
 to oppose the evil in former times. But the  
 very persons who do speak of departed excellence  
 of those who have gone away may still be  
 cherishing the very things to destroy which  
 the Lord raised up these men. But this is  
 man's way of regarding the past. He admits  
 that these men were good, & blames the men  
 by whom they were persecuted, & in so admiring  
 him the excellence of those who suffered, & in  
 so testifying against those by whose hands they  
 suffered. The person himself escapes from all  
 feeling that shares in the guilt of those who  
 are the persecutors - But God's way is differ-  
 ent. He would teach us to see in the treat-  
 ment of his servants from the beginning the  
 continual proof of the opinion that has in  
 from the beginning in us - to God - & he would  
 have us to be so taught by all that history  
 records as that we should not be exposed to  
 the delusion of thinking that the time  
 would ever come when the world continues  
 the present evil world that it is, in which  
 good would be really esteemed good, & in  
 which the world would receive its enmity  
 for the truly bad. Paul refers to this error in

Romans II. 1. "Therefore thou art inexcusable O man whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself for thou that judgest doest the same things."

Now it is in this way my dear friends that I see all of you exposed to the risk of being chargeable with the blood of all the righteous whose blood has been shed from the beginning - It is in this way that all this demonstration of the enmity of man to God - that all this demonstration of the deceitfulness of man's heart - that all this demonstration of its power to make him conceive it possible that he is serving God when he is killing God's servants - that all this may be in fact bestowed on you in vain & that after all this teaching you may be found joining in the judgment of the world thinking that that which is good will be esteemed in a period when it is quite out of the question that goodness should be esteemed & wandering as far from a correct estimate of the state of things as if you had received no such instruction from experience.

But how should God judge so severely your failing to receive this instruction? Because your ignorance is willful, & therefore you are without excuse - It is your choosing the darkness rather than the light that leaves you inexcusable.

You have no excuse for not understanding, inasmuch as these men were your brethren, some of your bone, & flesh of your flesh. You have been wondering that they did what they did, when you ought to have seen in your own hearts, what would sufficiently explain it. You have been astonished that the Jews could reject the miracles of Jesus Christ & could put him to death, when you should have known & seen in your own hearts

principles which would have produced the very same effects: but for the preventing grace of God; & the person who knows his own heart knows that he may fairly be called on to confess all the guilt of all the world, because he has that very head of enmity towards God from which <sup>that</sup> flowed all the evil that is in the world. The unrenewed man excuses himself. & thinks that this evil is to be ascribed to something very different from the what is in himself. It is then he is proving himself without excuse. He ought to have seen that his own carnal heart is enmity against God - that in his natural state he did hate the Lord - & that any thing like love to God or his neighbour is foreign to his heart; & is felt there only by the spirit of God.

But how does the Lord God require this of us? How did he require it of the Jews?

The fearful judgements upon their nation as a nation. If this be so, then this is given as for a warning. We may believe that he will require it of us in like manner. It is wonderful that people should so easily impose upon themselves as to think it a sufficient reason for laying aside all thought of the Lord's severe commandment that the hour of death is the Lord's second coming to them. Now my dear friends, what I say is that it is very wonderful that people who are accustomed to attach such importance to the interests of their Country & Kindred & families in every other point of view should not feel it in this. Is it not the fact that men think it a right thing to be indifferent to the prospects of their Kindred's or of their Country, or of the world? It would be thought a most

extraordinary thing in a father to say, "I may die to-morrow & therefore I don't care what will happen after that event. It would be thought extraordinary if an inhabitant & native of these Kingdoms were to say "I don't care what the history of this Kingdom will be - I don't care whether an enemy conquers us, or our liberty is lost - because I may die to-morrow." It would be thought extraordinary if a man should say I don't care what the history of the world will be - I don't care tho' all the arts & sciences should be lost, & the world should fall back to barbarism, & ignorance, & superstition, & men should be guilty of the most horrid outrages - I may leave the world to-morrow & what care I for the history of the world?" Such a man would be reckoned & justly reckoned a monster.

Now I ask of you what is the reason when a person speaks of such a change in the history of the world as we say shall take place at the coming of Christ - what is the reason when a person speaks of such a judgement upon the nations as we declare will be then that you should think you have nothing to do with it - The hour of your death is everything to you. How would you think if it were said that in a short time the Emperor of all the Russias would pillage & destroy your Country - would you not judge that it was right in you to think about it, & to enquire whether this were likely to take place or not? And yet when you are told that it may be within the space of a very short time that the Son of God may come, & overwhelm the country with destruction - how is it that you think that you have nothing to do with that? How is it that you, who have a far deeper & wider influence, when

ascribed to the doing of God, are events with which you think you have nothing to do?

There is a reason for this - It is the same reason by which we explain how many parents would be much affected by seeing their children destitute of food or clothing, who at the same time are altogether unaffected by the ungodly state of their families. It is a fact that people will feel a deep interest in all the temporal concerns of their families, who are totally uninterested about their spiritual interests. What is the reason of this? Because in the one case God is shut out, & in the other case God must be seen. It is the appearance of God that man hates. Let the appearance of God not be in it, & then man will take an interest in it. But let God be acknowledged as God in it, & then it is unwelcomed & disliked.

But our likings or our dislikings will never change the counsel of God, whose purpose is to take vengeance - & judge the world to manifest his wrath against every soul of man that doeth evil, for he will come to work those mighty changes on earth of which all the Prophets have spoken - Therefore entreat of you not to allow the sympathies by which you are bound to others - the interest you take in the land you live in - entreat of you not to allow this interest to be used altogether for purposes of sin. I never use it at all, for the glory of God.

God wishes you to take advantage of these interests - He remembers every thing in your condition, & refers to it in such a way as to make you take advantage of these things - your God remembers that you are fathers - your

God remembers that you are members of a community — your God remembers that you are interested in your own nation, & therefore he speaks of the miseries that will come, & of the destruction that will come on communities & nations & families, & would enlist all these feelings in his own service & would make, not merely your personal feelings as to the importance of your own souls, but would make your feelings as to others your feelings as to your country, & as to the world to come into his service to give interest to his words, & to fix your attention on what the mouth of the Lord has spoken.

It is a fearful & successful device of Satan to lead people to think that religious motives are not to be derived from the future history of the world. You find that the repenting in the case of the men of Nineveh arose from their believing a threatened judgement on their city, & you find that the repentance of the Jews, when they did repent, was their believing that it was the Lord their God who brought up enemies against them & when they did not repent & return to their God, they were punished by the infliction of these threatened judgements, & by their sufferings those things which God had said would come. & therefore entreat of you to consider that the space for repentance which is given to you, which is the result of the shedding of the blood of Christ, & which is secured to you in the present place of Christ as at the right hand of God your high priest & advocate with the Father, you are to see as God's best gift to man, & you are to see it as a space for repentance, which you are to improve by turning to the Lord, as part of families, & part of a nation, & you are to feel that God's judgements are upon

with God's space for repentance, & that as there is eternal wrath to be escaped on our coming back to God, so judgement on families & nations are to be escaped on their families & nations turning back to God. And now who you are seeing the desolation which may come in a moment over a people living in peace & in comfort, & when you cannot infer the security of your own above that of your neighbouring nations, it is important to call upon you to remember your place in God's eyes as part of a country, as belonging to a nation & those who are called upon to stand between the Lamb & the judgements of God. Do not look for escape from threatened judgements to the excellences of your constitution, to the talent or the knowledge of those who may have the government entrusted to them. Do not look for escape from threatened judgements, to anything of this kind I know & see that as a nation we are ripe for judgements in respect of deserving them and that if the purpose of God to inflict them be not changed, they will come. & that if it be changed he will employ means to save us from such judgements. And therefore in my place, as the watchman of God among you call upon you to look to this matter, & while the people of the land are so peacefully looking at what they conceive the resources they have within themselves, & saying that much may be accomplished by the wisdom of men, & by giving the people opportunity of using that wisdom which they think they possess in almost an almighty degree which will be able to controul events, I beseech you, humble your selves

before the Lord your God, & see every day & every hour given as a space for repentance to our nation & land & plead with the Lord that he would turn the hearts of the people, & of the King, of all who are in power & of all the nation, so God may repeat him of the evil that he has purposed against us.

I have of late directed your attention to the awfulness of seeing so many of those who ought to know other things looking for a Millennium, which they would call one of Political Liberty, & not looking for that Millennium which is to be brought in by the coming of Christ. And there is at present a feeling among the people of an approaching storm or hurricane, & of light & sunshine beyond it, & they flatter themselves that out of the confusion will arise a peace, & a clear & beautiful state of things - but while men are forming an outline of the future which is very like that which God has revealed, the thing at which they are looking is not what God has promised. And it will be the case that the people will go on in this way who are not taught of God & the matter is waxing worse & worse, & they are comforting themselves with the expectation of a good to come out of the evil, different from what will be the good - & when they expect the good, & are longing for it, they are dealing towards God in such a spirit of rebellion as to be heaping up the measure of their crimes. New hearts will be failing them for terror & yet the hour will overtake them, as a thief in the night. There may be an expectation: but not such an expectation as to prepare for what is coming - It may be that the very people who are fearfully looking for those things that are to come upon the earth

will be our Father as a thief in the night & find us not watching. It is our awful how people will turn to every creature rather than to their Creator & will think it a noble thing to study the conjectures of men in the matter, & will take up a newspaper with anxiety, to learn what are the appearances in his Court, & what those who are there are expecting & will not come to the word of God & learn of God what is coming, & learn of him what will prepare them for what is coming. The signs of the time in respect of men's feelings & their entire confidence in themselves & professed worship of themselves, & a respect of their thinking that every thing has been accomplished without God, are enough to make our heart sink & within him were it not for the assured prospect of the glory that is beyond. High new knowledge of what is coming does not & is not intended to destroy our sympathy with our beloved, or our country. It is not intended to give us a selfish consolation as if we should say to ourselves, because we know that we ourselves are not afraid of the storm, therefore we need not mind though others should sink & perish, but just as our consolation abounds so will our affection abound also, in respect of others. If as we see more & more of that which is coming & anticipate more & more of that reign of righteousness - so shall we feel more intimately for those to whom is granted the same space for repentance as to us, & for whom God has provided all that, in the fulness of which we are rejoicing, & they are rejecting it all, & losing it by their own sin.

My dear heavens, I would now say to you & be with me while I speak - You the

of this place, the people of this parish, that I believe, that unless you repent, & give glory to God, yours will be the fullest cup of the most exact judgements of all the people of the land. I say this because I feel it to be needful; I say it because I feel that it is the will of God that you should know your responsibility, the clearness & fullness with which these things have been set before you, & the warnings of the Lord's coming in judgement, & the declaration of forgiveness made to you, will only aggravate your condemnation. These things are some of the many talents for which God will require you to give an account. I do not say that it has been the fact that God has spoken his warning by my lips any reason why I should not tell you what your responsibility is - I constantly teach you that when God speaks to you you are to know God's voice by the things spoken, that he that speaks is to be just as nothing, that he is to be no more between you and God than a pane of glass between you & the sun that you may see through it. You expect that every one who enters into the apprehension of the true place of a minister will know that when he speaks of your responsibility it is not of himself - of anything personal he is speaking, but that he is referring to what comes from God. Consider then that you have been taught what many in the land are not taught, but that they set themselves against & are envious and also too much in setting themselves against the love of God to you all - that Christ died for every one of you that he shed his blood for the offences of every soul among you

I that through the shedding of his blood you all have the forgiveness of your sins - that through the shedding of his blood he condemned sin in the flesh - and by taking your very nature by becoming bone of your bone & flesh of your flesh, & by being the holy one of God in your nature - not by taking a nature which was not yours - not by taking the nature of man as before the fall, but by taking the nature which you have, just as you have it, & in that nature glorifying God, & being the holy One of God you have been taught that this was through the eternal spirit - through the eternal spirit he offered himself without spot to God: so that you have not only been told that the nature of man was holy in the person of Christ but how it was holy, & how Christ presented himself without spot to his father - that it was through the holy Ghost. This great work of Christ was not intended as a mere display of the mighty power of the Holy Ghost - but was done for your sakes, that you might not only have forgiveness of sins through his <sup>precious</sup> blood, but that the same spirit which Christ received from the Father, & by which he overcame the world, the flesh & the devil, Christ should now receive not for himself but for us. We are thus taught the entire provision for our being holy as God is holy, & you have been taught that according to this provision, God will judge you & that it is his purpose to come in the person of his Son, to judge the earth & that he has called on us to be continually looking for this event as a thing near at hand - you have also been told of the earnest of the inheritance & the mighty power of God which is in the gift

of the Spirit which is for the Church that in the power of the holy Ghost she may manifest the power of God dwelling in her. Understanding then that these things are true that these are the faithful sayings of God, I must regard you as under a peculiar responsibility & as under a peculiar condemnation if you reject this truth of God. — And every day & hour God has lengthened out the preaching of these things among you, has been adding to your responsibility.

And at this moment I do esteem you, the people of this place, those of you who have not repeated to give God glory — those of you who have not believed the things spoken — those of you who are still ignorant of the forgiveness of your sins — those of you who are still ignorant of Christ's having the Spirit for you — those of you who are still ignorant of the earnest of the inheritance — those of you who are still ignorant of the coming judgement, & of the inheritance of the saints in life — that those of you are under the most awful of all the condemnations that is on our sinful world. Therefore I would now urge upon you to consider the astonishing grace of God, who is still waiting to be gracious, & his marvellous long suffering in that all your past rejection of & disbelief in his truth has not caused him to withdraw the light from you but that in love to your souls he is still contending & struggling with you to bring you back. If it were indeed to the glory of God — if it were indeed to be to the salvation of your own souls, I feel that the importance of these things is such as would perfectly justify & make it a perfectly right thing that you should be told individually what you are. In the matter at issue the saving of your souls, the judgement of men is little

to be regarded - & I see no reason in reference to man's judgement why I should not tell among you individually: who have repented & who have not. But this is not the thing to which I am called. It is not by speaking to you individually (in name), that God informs you of his love. But he would have you to know his love by knowing his love to all: & it is not by telling you of the wrath that awaits you with reference to yourselves individually that God that God would save you, but with reference to the character of such as shall be destroyed.

I would now speak to those who know this space for repentance; & have turned and are giving God glory, in respect of the love that is shown to them in Christ - & I beseech you think of the time & the condition of the land; & see the awful responsibility you have through your knowledge of that name which alone is salvation.

My dear friends, it is painful to know that there is such a constant tendency to fall back again into a condition of carnal peace & security even in those who have tasted that the Lord is gracious. Though that which gives me peace is a love which is truly undeserved; there is still a tendency to fall into a condition of carnal ease instead of sympathizing with God's feelings towards peccating sinners. See then the value of a space for repentance & the condition of those who know it not through your having the same flesh & blood - through your having provided for you the same salvation; & value this space as now becoming very narrow. We know certainly that every day & hour narrows it - but from the word of God we know that it is now very

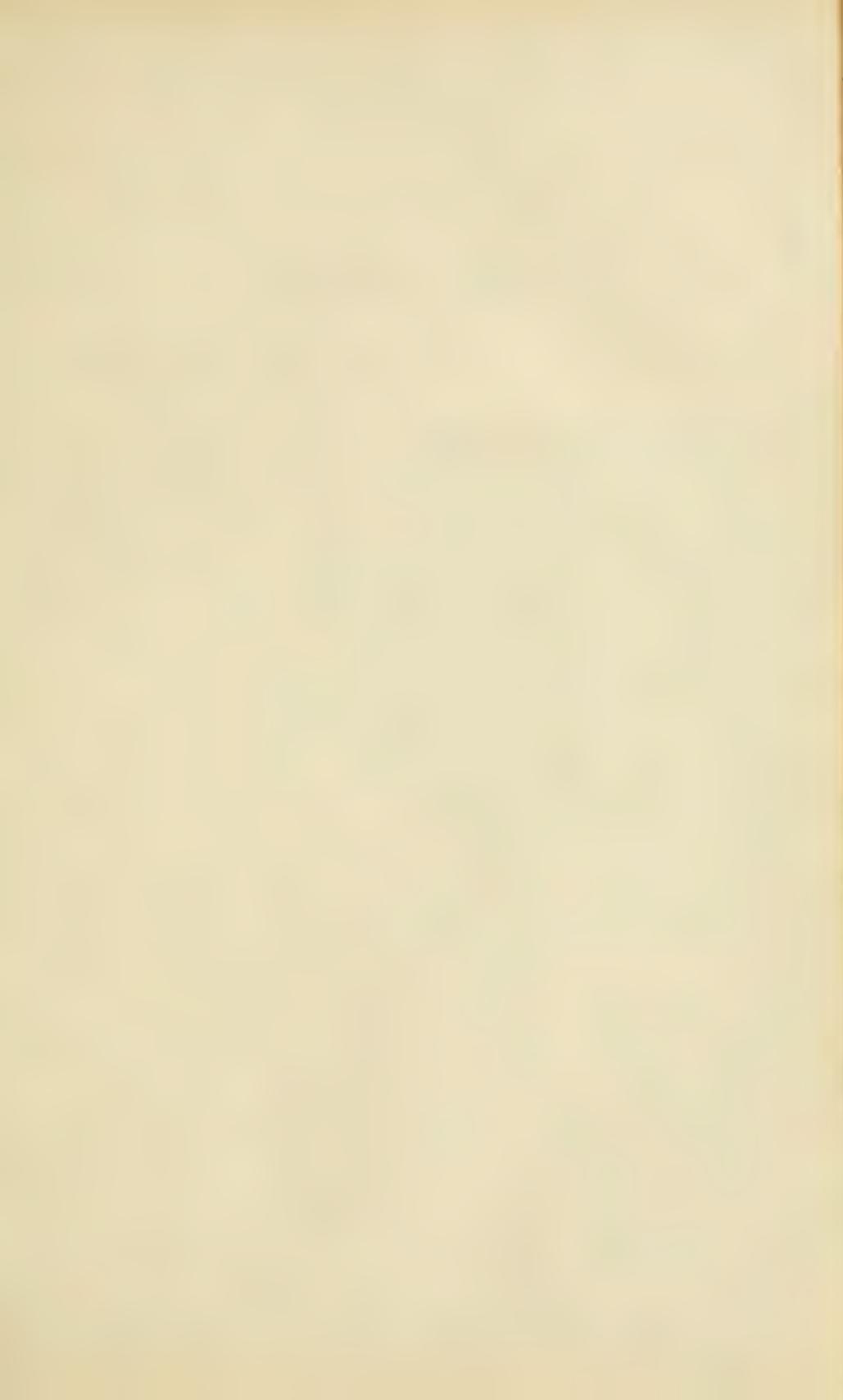
narrow - because of the signs of the times we know that it is very narrow - because of the fulfillment of the prophecies we know that it is very narrow - I we know that that constant call upon you to see that this space for repentance is passing away, is now to be heard with a deep & peculiar feeling; because it is so very nearly past. No doubt in the abodes of blessedness hereafter there will be a perfect peace - But still it is a great mystery how people will be able to look back on the opportunities they have had of telling of the love of God, & the perishing of the men to whom they have not improved these opportunities - it is a great mystery how they will be able to look back in peace on the seasons in which they have seen others about them not improving the space given them for repentance, without warning them of the danger. And while I believe that God will be glorified in the destruction of the wicked, so do I believe that the high glory of God is in their being brought to repentance. - and while made to say hereafter "thou art righteous O Lord who judgest so," yet in this present day you will give glory to God in rejoicing in the forgiveness which is now on man, & being the means of bringing them back to God. If you have been taught to value this space for repentance, & if you would but see those about you, as those in respect of whom a similar charge may be accomplished then would you feel yourselves moved in speaking to others, & then would you remonstrate with others after a manner which you are strangers to, & with an earnestness of which we have little experience. - And instead of thinking that any person

is doing too much this way, we would see that the greatest labor or zeal that has ever been manifested, never was equal to the importance of the object.

I now speak to those who have not seen this space for repentance — who have not seen that the greatest benefit of Christ is the <sup>opening of</sup> space for repentance. I now speak to those who are conceiving of the death of Christ, either vaguely & confusedly, or are conceiving of it only with reference to the election of God, those who are ultimately to be saved, & do not seem to perceive the change in the condition of all men which the death of Christ has accomplished. Now whether such persons are enjoying peace or not, equally unfit are they to understand the present condition of the world. They may think, it a right thing to say that God is good, & that God is love — but they are not actually seeing that God is good & that God is love, & that his compassions are kindled towards all. They see not that there is in God that feeling which is continually denoting to man that there should be mercy. I entreat of such to come and take the words of God in their plain meaning & to believe that what God has spoken to make known his true character is to be understood just as we read it, & that God does really grieve at his heart over the sins of men & long to see them return — & that when they do return to God, that God does really rejoice in their coming back. O that men would really feel that God is good, & that sin is not of God but of man. (181)

to God's will; then would they be brought to delight  
in the Lord - to rejoice in the goodness of their God, &  
give themselves to the work of forwarding the design  
& accomplishing the desires of God. God give you to  
enter into his counsel, & to share in his own love, &  
to rejoice in what God himself is. And may  
you see how the space for repentance has been  
accomplished for you through the shedding of the  
blood of the Son of God - how it is that precious  
thing which is to all men - which is now betwixt  
you & destruction - & in respect of which you  
are called upon to rejoice in God's own salvation.  
May it be your part to commend it to others,  
& to urge upon others the exceeding blessedness  
that is thus bestowed.

Amen.





## Sermon XXV.

Luke XI. 1 to 13 inclusive).

My dear friends, It is my present desire, in the strength of God, to illustrate that portion of Scripture which you are accustomed to call the Lord's prayer. I desire to be enabled to set forth to you what is taught us, by the prayer which our Lord gave to his disciples, concerning the true character of those who are the people of God.

For the sake of parents, & masters & friends, & all, in regard to the influence which one person may exercise over another, & of the responsibility under which people are, to be useful to those who in any way depend upon them, or who are likely to be influenced by their example, I would remark before I go on to illustrate this prayer, the circumstances under which the Apostles put the request to Christ "Lord teach us ~~how~~ to pray." You observe it is said, "And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray." And the practical application of this is obvious, that, if we would have others pray to God, they must be made to take the same notice of our prayers to God which the Apostles disciples took of the prayer of the Lord. We know from the history, that when our Lord was reviled, & persecuted, he said "But I gave

myself to prayer? We may well believe that the Apostles who saw what He was enduring who under stood something of the reproach he was bearing, must have desired to understand how he bore these his bitter trials, & how he was sustained under them, & that seeing that he went to his Father in prayer, & that he received the spirit of peace, & was enabled to preserve the serenity of his mind, & was not disturbed by all that was coming upon him, because he gave himself up to prayer - they were naturally made to feel that there was in this his communion with the Father something which they would desire to share. In secret of peace & of victory over an evil world which they would like to possess so when our Lord prayed they asked him to teach them how to pray.

Now my dear friends I would just ask your attention for a moment to the word disciple. I know that a great deal that is spoken in the gospels by our Lord, for all who have ears to hear people have turned away from themselves in reading the scriptures from the feeling that these things were spoken to the disciples - that is to say from the feeling that they were spoken to persons of a privileged class, & that there was something in their being disciples which would make things more fit to be spoken to them, which it would not be right to speak to all. Now my dear friends it is important that you mark the meaning of the word. It is that there is nothing of the nature of a privileged class in it at all. It means simply a person who has been taught by another. It was not an individual - it was not a persons selected but simply a persons who were willing to be taught by him, that these things were said

to them. The only distinction that our Lord made was that to them that were without he spoke in parables & unto his disciples, & the privilege enjoyed by the disciples was a privilege which they prized because they were willing to be thought of Christ. There were some disciples who did not always continue to be his disciples, but while they remained with him they enjoyed all the peculiar privileges of disciples & all the greater facilities of understanding what he taught which were afforded to his disciples; while they were not of the election as is plain from the fact that they went away & left him, & followed no more after him. Therefore I beseech you let no one of you in reading these gospels be prevented from taking to himself what he reads, because of the use of the word disciples, for while you are reading your proper place is that of disciples. I beseech you do not feel as if you were excluded from anything you read.

My dear friends, you will undoubtedly admit that our Lord would have all men to pray to God - you will certainly admit that it is the duty of every one to pray to God, & also that in praying to God, we should pray to that God who is revealed to us in the Bible, & not to a God of our own imagining - you will admit that the God revealed in the Bible is just the God revealed in Christ - you will admit that it is Christ that reveals God - that no man knoweth the Father but the Son, & he to whom the Son revealeth him.

Now my dear friends, I wish this also to be in your minds as we go along that instead of the thing asked is "Teach us to pray."

inasmuch as it is in prayer that we approach God as God - that the answer to the question must be an answer for every person - that it is an answer which every person is bound to take to himself - that in short the instruction respecting prayer given to these men were intended for each of us.

Before proceeding to the prayer itself I would also ask you to consider what it is to pray? You, of course know that to offer up petitions that are mere words is not to pray - that to speak any thing with the lips, while the heart goes not along with the thing spoken is not prayer; and you of course know, that in order to be prayer at all, it must be a thing in which the person is in earnest & unless that be really felt which is expressed it is not prayer at all. Prayer is offering up requests to God because we desire the things we request, otherwise we mock God.

Prayer is the offering up requests to God because God has taught us that it is from Him that we are to expect every thing which it is right for us to desire, & because He has warranted us to expect from Him whatever we can trust Him for, in regard that it is truly good. Prayer then is offering up our desires to God because of this encouragement which God has given us to approach Him & it is offering them up in the expectation that God will answer them; for it is quite clear that if I honestly desire a thing & honestly ask for a thing; there can be no reason why I should not expect it unless I do not believe the willingness of the being, from whom I ask it to bestow it, or else I doubt his power.

We do not doubt the power of God - we do not doubt that he can & may if he chooses give us

what we ask - The willingness of God is the great thing of which we are ignorant. But prayer implies not merely the wish to get what we ask however honest that wish may be but an expectation of getting it because I not only see that God is God but that God has warranted me to ask it of Him.

Now my dear friends it is more especially with the honest desire that is in prayer that I at present engage your attention, because I wish you to see the Lord's prayer just as a picture of the heart of the child of God - because I wish you to see it as the breathing of the Spirit of Christ in a man, & because, if you come to see it in this way you will feel that unless you have been taught by the Spirit to pray the Lord's prayer you are not Christians at all. There are two things here the desires themselves & the successions of them, & both are instructive as to what is the state in which God desires to see us, & we learn who can be recognised to be the children of God.

If I am coming to one who I know willing to give me any thing I ~~wish~~ wish for, that which I most desire I shall of course first ask - that which is nearest my heart shall be first on my lips - Therefore, if in common prayer to God my prayer is a real honest prayer, the first thing I ask shall be that very thing I most desire: & so with all my requests.

There is much taught us in regard to this, by this prayer. It shows us the place which the things here asked are to have in our hearts, & I wish you to come with me to the study of this prayer with the feeling that to be in a right state in the sight of God it is needful that your hearts should be moved after the true manner.

of <sup>the</sup> prayer, & should be longing for the things here spoken of, & should be expecting them from God; for these two things are needful to our being having the true character of God's people, that we should choose right things, & that we should trust God regarding them & expect them from God.

Now the first thing that meets us in this prayer, is the remarkable words "Our Father." You see Christ teaches men to cry "Abba Father!" Christ does not teach men to pray to God that He may become their father - He does not teach men a prayer which they are to offer up while they are in preparation to become children, & some request: before which they are to make, before they will venture to look on God as their Father. But the prayer He gave men begins thus "Our Father who art in heaven." Our father. My dear friends, I feel that the gospel ~~the~~ was preached by our Lord when he taught men to pray, & to say Our Father. I feel that when the Son of God came to the rebellious children of men in the state of alienation from <sup>the</sup> God that made them, of rebellion against his will, & when He taught them in this state to pray & say "Our father" that then he preached to them the gospel of the grace of God - that then he made to them the important discovery that God continued to have the interest of a Father in them although they grieved Him by being rebellious children - that he declares to them that their having sinned against God did not now cause them to be excluded from the high privilege of calling God Father, & that in very truth the forgiveness of their sins - the fact that God invites them welcome to approach Him & dwell

with them as dear children, and persuaded in their being taught to say "Our Father."

My dear friends, Satan has prevailed with many to teach men to make a distinction, whether the Bible no where recognises us justly to feel as if the words "Our father" should have a right meaning in the lips of persons who did not know that they were partakers in the adoption which is in Christ Jesus. I ask you who taught the prayer. Was it not Christ Jesus? I ask you what was to be inferred from his teaching them so to pray, I say "Our father", but that he was teaching them just to come to God in the full spirit of adoption?

And I ask what right any man can have to say that the word "Father" as applied to God is to have any lower meaning than that I feel that I am his child, & that I feel that He has a father's heart to me, & that I feel that I can put confidence in him as my father? If there was any thing needful to prove that our Lord intended them to have all the confidence in saying "Our father" which he himself had in saying "My Father", it is contained in the petition which follows; for observe our Lord teaching men at once to cry Abba Father, expects that they are hereby put in a condition to have their supreme interest awakened by the glory of God. What I refer to here, is this; that it is natural for you, & natural for me - that it is a single instinct of our being that we should desire our own preservation from evil - that we should desire to escape misery, & to be partakers in happiness - that it is a natural thing for us when we feel that we have broken God's law - if we think seriously of God at all, & wish to win God's favour, that we may be safe &

that it would be a piece of hypocrisy in any of us, while we do not know whether we have forgiveness or not - while we do not know whether we have the place of children or not - while we do not know whether we have ground of peace before God or not - to pretend to say that the thing uppermost in our hearts was that God's name should be hallowed, or that God's Kingdom should come, or that God's will should be done on earth as it is in heaven.

Oh my dear friends, I know that it is a very common thing with people to pray, much as they speak or write to their fellow men, that is with one thing in their heart & another thing on their lips. You know that it is not an uncommon thing, if a person comes to call on another in order to ask some favour of him that the last thing he speaks of is it that which induced him to come & that he tries to prepare the way for getting a favourable answer, by that kind of conversation which is likely to dispose the person to whom he comes for the favour to grant it. This is a piece of hypocrisy for all the time the person is thinking of the favour he is going to ask but he is speaking to men who know not what is in the heart & he speaks under the protection of this ignorance which is in one man regarding every other man. It is strange that men should deal in this way with God: but it is the fact that people do the very same thing who come to God telling God that he is holy, telling God that he is good confessing in his sight that he is worthy of all praise not because they value his holiness not because they do not

in his goodness not because their hearts are praising him - but because they hope by this to get the forgiveness of their sins. what this is called downright hypocrisy, for this is speaking of one thing while their mean is another. In the prayer hallowed be thy name, thy kingdom come, this will be done on earth as it is in heaven. in the lips of a person who is only praying, he wishes to not suffer for himself, not because he wishes that God's name may be hallowed, but thinks that his prayer can lead to the hallowing of the name of the Lord. - not because he longs for the coming of God's Kingdom, & thinks that his prayer can lead to the coming of the Kingdom of God - not because he truly desires that God's will may be done in earth as it is in heaven, & expects that his prayer may be the means of hastening this change, but because he thinks that it is a right thing in him to pray, & that it is a right thing to glorify God, & to save his own soul. But is it not quite clear that if it is to save my own soul that I pray it is improper for me to say "hallowed be thy name". It is quite clear that our Lord when he puts these words into the lips of his disciples, & when he thus taught that this desire was to be uppermost in their hearts, well knew that they could not be so if they felt that the matter of their own salvation was uncertain. It is quite clear that when he taught them to say "Our Father" he was teaching them to believe that about God, which was to take away temptation to be thinking first about themselves when they approach God.

If to teach me to say "Father forgive" is to teach me that God freely forgives the sin that I have committed - if to teach me to pray "Father be kind" is to assure me that I have no need to make God kind for he is kind already - if to teach me to say "My father" is to teach me that I may at once begin with trusting - that because he is Father I can trust - then I can conceive how after being taught to say "Father" with that meaning in my heart, I should be expected to say from the heart, hallowed be thy name; for I have this knowledge of God, in calling him "Father"; then unquestionably is my heart bound to him, & to all that concerns him, & his glory, with the interest of a child in the credit of his father, an interest like that which an affectionate son feels in the good name of his earthly parent, where by he would be made to grieve if he heard his father all spoken of, & pleased if he saw him respected, an interest like to this, a person who says to God "Our father" really feeling the meaning of that word is a person who, in the world where the Father's name is not hallowed - where the Father's Son is not acknowledged - where men are not giving him the credit due to him, will have this desire uppermost in his heart that the Father's name should be hallowed.

My Dear Friends, Do you not see that that prayer "hallowed be thy name" is intended to be the expression of a desire that God may receive the glory that is due to him - that God's name may be held in that esteem & respect in which it ought to be held. Now, this is the prayer of one who knows

God's name), & who knows that that name is excellent, & worthy of all praise, & who finds himself in a world where God's name is not hallowed in a word where God's glory is not acknowledged.

My dear friend, I would ask your attention for a moment, to the fact that God's name, that is not hallowed, that men do not acknowledge God to be what he truly is. People are little aware how truly this is the case. People are not aware how true it is that it is not merely that men are not what they ought to be in the sight of God, but that they do not think of God as they ought to think. It is a grievous sin to think wrong thoughts of God - It is a grievous thing to think true thoughts of God & to think God such as one as our selves. It is not a matter of opinion, it is not a subject on which one man may think one way & another another - it is a grievous evil not to think of God aright, because this is to refuse to hallow God's name - This is one view of the question; & as to the feeling with which God regards man, & as to what God has done for man; it is most important - & I never feel so moved to pray "Hallowed be thy name" as when I hear men deny that God is love, that God loves all man - that God's ordinary Providence, & all God's actions, are the expressions of real love as when we see them looking on the events of life as things that take place as they say in the course of providence - as if God had no feeling, no desire, no goodwill in what he did - when I hear men treating God as

there was a little feeling in giving us the bread we eat & bless us as there is in the bread itself — when I see this the prevailing state of men's minds regarding God then am I made to feel that God's name is not hallowed — then am I made to feel that God's name is not hallowed — then am I made to feel that God is not thought of, & spoken of as God ought to be thought of & spoken of — & I see it a <sup>sin</sup> crying to God for vengeance that men should seek to cast discredit on God's character — that men should seek to disprove God's excellence & to deny that he is the excellent living God, that he claims to be. Now my dear friends the person who prays to God as his father in heaven, because he sees God having a father's heart to the children of men, is the person who will be most alive to the dishonour done to God's name. If in saying "Father" to God I am taking courage to do so because of something peculiar to myself then I would not see much to complain of in that others were not saying "Father" unless I know that they had something peculiar in their condition. But if I say Father because I see a father's heart to me & all men, then I cannot myself cherish towards him the confidence of a child in a father without feeling that the like confidence is due from all men around me — without feeling therefore that when they speak as if they had not this ground of confidence, when they will even allow me to have it, & not blame me for having it, & yet will not take it themselves, then they are dishonouring the name of my Father. The prayer then "Hallowed be thy name is the cry of that heart that has believed that

God has a father's heart to all men, & has felt that none can know God's glory except those who think of him as a father; & therefore he is sorely grieved when men refuse to cry Abba Father. It is a vain thing for men to mutter high sounding words--it is idle for men to talk of God's glory, & of God's sovereignty, & to think that they honour God by these words. The person who really loves God's name must feel that God's name is not hallowed so long as men are not treating God as a father; & he can derive no comfort from any expression of respect, or form of words which would give God a high place while that is wanting, for he knows that nothing really honours the love of God but a trust that corresponds with that love. You see therefore how a person who is taught to say "Father" to God because he sees God's love to all men, & because he thus sees God's love to himself is prepared thereby to be deeply grieved when men do not treat God as a father, & in consequence of this will be much moved to cry unto God that the spirit of adoption may be found in the hearts of men, & that they may be made to cry Abba Father.

Now my dear friends, before I proceed to illustrate the other verses, & while what I have already stated is still in your minds, I would earnestly entreat of you to bear with me while I put to you that question, as by our own states which is naturally suggested by what you have now heard. You have all, no doubt, been taught to repeat this prayer. The question I now ask of you, & beg of you seriously to answer to God is Have you ever yet truly offered the Lord's prayer to the Lord? Have you ever yet prayed this prayer? Have you ever yet with the heart

Sermon XXVI

and Father to God? and has the Searcher of hearts  
 ever yet had cause to rejoice over you on account  
 of the Child-like confidence which He saw you  
 putting in Him? I do not ask whether you have  
 ever acknowledged that you ought to have this  
 confidence: but I simply ask "Do you know, cer-  
 tainly, that you have ever prayed this prayer?  
 Do you know certainly that you have ever yet  
 called God Father, understanding it as I have now  
 explained it? Do you know that you have ever  
 put in him, <sup>the</sup> trust & confidence which is due from  
 a child to a father? Ask your selves this. My  
 dear friends, if you have not done so it is  
 no light matter - it is no light matter if God  
 has never heard from you the name of Father  
 with that meaning in it which He desires it  
 to have - it is no light matter if while God  
 has been revealing Himself as a father to you, &  
 asking you to approach Him as your own God  
 you have never yet done it. My dear friends  
 you are doubtless aware that many feel  
 unwilling, & it more than probable that a  
 great proportion of those who now hear me  
 are themselves more or less unwilling to ad-  
 mit that the Spirit of a Christian is the  
 Spirit of an assured trust in God - that  
 the Spirit of a Christian is the Spirit which  
 cries Father with the certainty that he address  
 es as a father. Now I entreat of you to remark  
 with deference to this matter, the express &  
 decided teaching of our Lord who here teach  
 es you to say <sup>or</sup> Father to God, & who never intend  
 ed that you should mock God with empty  
 words. who never intended that you should  
 say it without feeling it - who never intended

that you should come to Him with the idle parade of using right & becoming forms of expression, while in your hearts you have not the Spirit of children. Do you not see clearly that if a prayer is to be really a prayer - if heaven is to be nothing but the expression of the inward state & feelings of the heart - Did the prayer of our Lord begin, "Our Father" teaching us that God is our Father. Do you not see how this proves to you that you are not Christians - that you have not the word of Christ - that you are not the children of God, through faith in Christ unless you say "Father" to God just in the Spirit of adoption - really meaning - really feeling what you say.

My dear friends the words "in heaven" may require some explanation before passing on to the other portion I shall very shortly notice them. "Our Father who art in heaven" you know that it is told us that a time is coming when the tabernacle of God shall be with men. We are constantly taught in the Bible that while God is everywhere yet does He manifest His presence peculiarly in heaven we are also taught that that peculiar presence of God which is now manifest in heaven is hereafter to be manifested on earth when the tabernacle of God is to be with men. But what is taught us by the expression "Our father who art in heaven" is, that our Lord, while he teaches us to know God as our Father, would have us to recognize the difference between the things which are here around us, & that state of things which we connect with the word heaven. Our Father who art in heaven is the cry of the children of God while

not yet in heaven, & while in a strange country, & far from their Father's house: & we just saying our Father who art in our father's house. Our Father who art in heaven. The spirit thus expressed is the spirit of a son of a son who is a pilgrim & sojourner in a strange land. It is the spirit of a son who while knowing his adoption, does still feel that there is a presence of his father which is not enjoyed here - a presence which he has not reached but which is enjoyed elsewhere: & thus "our father who art in heaven".

The contrast between heaven & earth comes out afterwards in the other petitions: but in the very commencement our Lord teaches us so to come to God as to a Father who yet is in heaven who is there as he is not upon earth - who is there in a peculiar sense present & revealed - & that there is a difference between that presence of God & what is now known & enjoyed which is in the heart - that it is not to be a matter of indifference to me that I can only say our Father who art in heaven - that it is not to be a matter of indifference to me that I am still in that place in which I speak to my God & Father as if He were elsewhere: but that the feeling in which I am to cry Abba Father is the feeling of a son who is far from the presence & glory of God which is associated with heaven.

I have already illustrated the petition "Hallowed be thy name" I ask you now to consider what new desire of the heart follows in the expression "Thy Kingdom Come".

There is no vain repetition in this prayer of our Lord, & every new request is really a request for an additional thing & therefore my dear friends give a patient attention while I seek to show you what is taught by these various requests. & a while I seek to show you the difference between hallowing his name, & the request "thy Kingdom come thy will be done on earth as it is in heaven. It is not an idle distinction that, is between these petitions & let none of you think that you cannot understand it for how then could you pray the petition. Mark then the difference between the request that God's name may be hallowed - that God's name may be hallowed, or acknowledged & the request & the request that God's Kingdom may come. The former is the desire that God's true character may be acknowledged that the praise which is due to Him may be given to Him - it is as one knowing the excellent character of God, & grieved that God has not got the credit & honour due to Him is made to cry unto God that this delusion which exists in men's minds concerning the name of God shall cease, & that they shall be made to acknowledge him as what he truly is, & that his name may be holy & sacred in their hearts - that his name may be hallowed by the devotion of the heart, that it may dwell there as in a sanctuary, & a holy place, & that from the hearts of men it may receive that feeling which is due to it. Now this is a different request from "thy Kingdom come" refers to God as a sovereign - as one who is entitled to reign over others - not merely as one who is to be admired by others but as one who is to reign over them. There is a difference between admiring God's character &

giving God as my King. Now this second  
 prayer is the prayer of a person who is himself  
 giving God his right place, & acknowledging  
 God as his King & who feels the desirableness  
 that this should be universal, who feels that  
 the secret of all evil is in man's not giving  
 God the homage which is due to God.

My dear friends, there is a great & exceeding  
 great glory to God in the fact that all the evil  
 man's condition is connected with their not  
 giving God his own place as God, & not serving  
 him as God - there is an exceeding great glory to  
 God in the fact that while they think they  
 would be made happy if they were their own  
 masters the fact is that they can only be made  
 happy by receiving the Lord to reign over  
 them. This is an exceeding great glory to  
 God, that such is the scope of his Kingdom  
 but such is the manner of his governments  
 but such is the character of the principles  
 upon which he rules over his creatures, as  
 that in order to be blessed it is needful that  
 men should receive God to reign over them.

Now the prayer "Thy Kingdom come" is  
 just the prayer of one who is himself ex-  
 perienicing the rightness of God's scepter the  
 righteousness of God's government - who is  
 himself experienicing that it is good to cease  
 from all controversy with God, that it is  
 good to give God the place which is due  
 to him of reigning in our hearts - who earn-  
 estly desires that he may prevail & so prays  
 "Thy Kingdom come"

The third petition is "thy will  
 be done, as in heaven so in earth, & this also

differs from the two preceding requests. The prayer  
 they will be done on earth as it is in heaven is  
 prayer which <sup>one</sup> is moved to offer by understanding  
 the reward that there is in keeping of God's com-  
 mands. It is important that we should never  
 forget that what God requires is good in itself,  
 that it is not good merely because God requires  
 it; but that God, who is good requires it because  
it is good. It is important that we should  
 always feel that it is not an arbitrary choice  
 which God makes when He says choose this  
 & reject that; but that God is making this  
 choice for us under the influence of His own  
 knowledge of good & evil. Now all who are  
 taught to do God's will, find that God's will  
 is good, that it is a blessed thing to do God's  
 will. I am not speaking of the blessedness  
 that is in the thing itself. For example God  
 commands us to be under subjection & to cherish  
 the spirit of lowliness. In obeying this com-  
 mand we ~~some~~ experience what is in  
 being lowly, & we find that to be lowly is far  
 more blessed than to be proud & haughty. The  
 command of God is to love our enemies.  
 Naturally we hate them - naturally we have  
 a rising of the heart against them - but in  
 obeying God's command we discover that it  
 is a more blessed thing to love them to hate  
 a more blessed thing to be cherishing the  
 tenderness of affectionate interest towards  
 those who use us ill than to be cherishing  
 a wrathful & revengeful spirit. Now God  
 says to us keep yourselves from evil - keep  
 yourselves holy to your God - be not lawless  
 be not self-willed; but wait always to know

the will of God. There is a pleasure in being law-  
less - there is a pleasure in being our own masters -  
there is an enjoyment in having our own way -  
otherwise people would not seek it as they do:  
but the person who receives God's commands, &  
cherishes the opposite spirit, finds that there was  
a hollowness in his former pleasure; yea that  
there was a hatefulness in the cause of his former  
pleasure, & finds what a peace & joy there is in  
being in the opposite state, & that to have the  
peace of God reigning in him is infinitely more  
glorious & blessed than to be his own master al-  
though he had long cherished the desire to be  
his own master. This petition, "Thy will be  
done in earth as it is in heaven" is the prayer  
of one who is tasting of the sweetness that there  
is in being keeping God's commands, & who is  
realising something of what is experienced by  
those who cease not day nor night to praise  
& serve God & who have no rebellious will,  
no desires to oppose to those of God but whose  
desires are one with His.

Now these three petitions are unques-  
tionably requests which in putting up I put  
up regarding myself & my brethren in Christ  
& the world around me: but still all these  
prayers have a reference to the time when  
God's tabernacle shall be with men, & to the  
restitution of all things. In asking that God's  
name may be hallowed I speak not as one  
by whom His name has been fully hallowed  
& therefore I ask, for myself: that I may be  
made fully to acknowledge His excellent glory  
In praying that His Kingdom may come  
I do not pray as one who am myself perfectly

in obedience to the will of God: & therefore I pray  
 not only for others; but also for myself that I  
 may be more entirely, & fully, worshipping & lov-  
 ing God as my Lord & my Father. I am  
 praying that God's will may be done on earth  
 as it is in heaven I do not except myself from  
 the prayer, for I feel that whatever blessedness  
 I have tasted in the keeping of God's commands  
 & requirements, there was a full & deep meeting of His  
 requirements which might have been more  
 which if it had been in me I should have had  
 more of this blessedness. Therefore all these pray-  
 ers are prayers of persons who so pray for them-  
 selves, & unquestionably so for my self & for others  
 - for those who have already received God to  
 reign over them for those in whom already  
 there has taken place a saving change & also  
 for those in whom there has not. All these pray-  
 ers are offered as present petitions & arising  
 from the spirit of a child of God, groaning under  
 the feelings of the evil that is within him & about  
 him, & desiring that that evil may cease & that  
 these prayers ultimately point to that which is to come  
 & God's name will be hallowed - God's Kingdom will  
 come - God's will, will be done in earth as it is done  
 in heaven, fully, according to the fullness of the  
 cry of the Spirit in the Children of God, in sending  
 up these petitions when God's Kingdom is required  
 & when the glory of God in Christ fills the whole  
 earth, & when there is the reign of righteousness  
 & when the tabernacle of God is with men. I  
 my dear friends, that there should be a consummation  
 pressing on to that consummation of all things -  
 continual cry for that perfect reign of righte-  
 ousness in all our prayer, & while we seek it

now, there should be a part of the world to come revealed, & ask that multitudes should be brought to life as those who are to be prepared for that world yet we are not cherishing the desire we should cherish unless our hearts are stretching on towards the time when God's name shall be so truly hallowed that there shall not be one in all the earth that does not acknowledge Him as what He truly is, & when God's Kingdom shall be so truly come that all power shall manifestly be ascribed to God & all shall willingly obey the sceptre of his Kingdom. And God's will shall be so truly done in earth that there shall be as universal a moving in harmony with it on earth as there is in heaven.

Now, my dear friends, I desire to direct your attention to the prayer which must ever be the cry of the heart of every one who feels himself called on to plead with God.

"Give us day by day our daily bread" My dear friends I believe that many are under the false conception that the daily bread here means our food - the food by which this body is sustained & nourished. If we would eat to the glory of God we must ask & receive our daily food in that sense just as directly from God's hand but I feel that it is abundantly manifest from the context that the daily bread here spoken of is the Spirit the holy Spirit, for you observe after having concluded the prayer our Lord Jesus obviously spoke with especial reference to this petition. You see he says "which of you shall have a friend, & shall go unto him at midnight & say unto him Friend lend me three loaves" in which he is obviously referring to his having taught

them to seek for daily bread as if considering the dishonest hearts of men, as if considering that men would perhaps say we may indeed put up petitions which concern God's honour & glory ~~then~~ <sup>can</sup> we expect that God will answer them but the petition for daily bread for ourselves, is a thing for ourselves, & how can we expect an answer to it?

My dear friends there is such a dishonesty of heart in us that if we were certain a thing were for God's glory we could trust God's selfishness to give it but when it is for ourselves we see not how we can trust God for it. This is very horrible but it is just a plain statement of the feeling in the hearts of men, & our Lord in tenderness to us, though it is a great sin in us to think in this way, has returned to the special praying of this petition, "Give us this day our daily bread" because he knew that this being a request for ourselves was what we would be least ready to believe that God would give us. He refers to this when he speaks of the loaves: & again "ask & it shall be given you, seek & ye shall find, knock & it shall be opened to you; for every one that asketh receiveth, & he that seeketh findeth & to him that knocketh it shall be opened." And then he follows this affirmative declaration by referring to that witness for himself which God has put within us. "And if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. If a son shall ask bread of any of you that is a father will he give him a stone or if he ask a fish will he give him a serpent or if he ask an egg will he offer him a scorpion" This is our Lord's reasoning, he calls upon us put this question to our selves, "are ye better than

Our Lord calls us to be considered as best of men, & reasonable to suppose that the cry of his child should move & interest the hearts of any parents. It yet shall your cry should not interest the heart of God. My dear friends, men may philosophise & reason as they please, & having their heart & conscience wander away into the regions of intellect & imagination & may try to satisfy themselves, that because some men ultimately perish, therefore God does not love them at all. But God has given us a witness for himself in the existence of such a thing as a Father's heart, & all that idle reasoning by which you would excuse yourselves for being without the Spirit of God, & without the mind of Christ, because you are without the Spirit of God, is at once cast aside by this simple word. "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask Him." My dear friends it is not to a privileged class but to those who are sinners that we thus speak.

I trust you see that it is of the Holy Spirit he speaks in the prayer when he says "Give us day by day our daily bread," or at the conclusion of all, he says that God will give the Holy Spirit to those that ask Him showing us clearly that this was what he would have them to ask - that this was what he was encouraging them to ask.

I said to you my friends that any one who knows what it is to pray the first petition of this prayer - knows that it is only in the strength of the Spirit that he can pray & therefore every such one feels that he need not con-

ally the spirit to enable you to walk with God. And thus does  
 he give God the glory for his great prayers & trust that for all his  
 future prayers, by saying "Give me day by day my daily bread."  
 The coin <sup>is</sup> mark, that we are here Christ's <sup>inward</sup> strength  
 and the spirit of adoption the experience of a great victory is  
 shown to us power to worship God truly, does not give us the  
 feeling of a dependence of God - but on the contrary such a one  
 and feel that he is to look to God - that he is to ask of God, to expect  
 from God this spirit which is to be to him as daily bread. It is  
 a lesson most important to be taught that our strength is in our  
 God, & that it is ever to be received from him. That I now desire  
 to engage your attention for a time, with the expression "daily  
 bread" as applied in this prayer. It would be to see how we are  
 called on to ask the Spirit because it is written that except  
 you eat of the flesh & drink the blood of the Son of man,  
 there is no life in you. How are we to eat the flesh & drink the  
 blood of Christ? We cannot do so literally, in respect of the  
 true body broken & the true blood shed, as some have erroneously  
 held & taught; but the spirit coming into us, from the risen  
 Saviour is to us the body & blood of Christ. It is because the  
 spirit comes to us from the risen Saviour - it is because it comes to  
 us as the spirit of truth which is indeed Christ, in us it is be-  
 cause in having the spirit of the risen Saviour in us - we have  
 the risen Saviour in us - it is because this is the truth that the  
 holy Ghost is called our daily bread, just that it life we can  
 have not in our own strength but by Christ in us.

Now my dear friends to prevent any misconception  
 in your minds it is necessary before I read with you that I  
 illustrate the petition "Forgive us our debts for we forgive every  
 one that is indebted to us." My dear friends I entreat of you  
 in coming to this petition, to remember the plea that is  
 given to it, & the persons who were to present it. I entreat  
 of you to remember that it is a petition to be made by those  
 who know God as their; by those who feel interested in his  
 Son his Kingdom & in the doing of his will, & who know the holy Spirit

will trust God for the Spirit as their daily bread. I entreat of you to  
 remember that it is a petition to be ~~admitted~~ <sup>received</sup> in the full assurance of our  
 own adoption into the family of God: It is not a petition asking ad-  
 mittance into God's family - it is the prayer of a child of God. Now my  
 dear friends, that forgiveness of sin which men dispute about, that  
 pardon which they desire to be <sup>allowed to be</sup> ignorant of cannot be the thing here  
 spoken of. I entreat of you to mark that when men say I cannot know  
 whether my sins are forgiven or not - they do not say I do not  
 need to know whether I am really a child of God or not. They think  
 that the forgiveness of which they are ignorant the person is not igno-  
 rant of who knows that he is a child of God & it is in regard to this what  
 ever it be that they say that it is not a thing that belongs to all, &  
 that it is not a thing which a person might take for granted be-  
 long to him. Now I entreat of you to see that whatever is meant by  
 the words "Forgive us our trespasses or sins" seeing that it is the  
 prayer of a regenerated person & spoken in the light, & offered up  
 in the feeling that he is a child of God it does not mean that  
 which people speak of when they <sup>object to</sup> saying that the forgiveness  
 of ~~God~~ is extended to all men, for the thing they object to is proposed  
 now by believers. I trust that you are now giving heed to this, &  
 seeing that the prayer "Forgive us our sins" is not the prayer,  
 Give us the place of children seeing that the prayer "Forgive us  
 our sins" is not the prayer of one who is not yet feeling himself in  
 the family of God but who expects & wishes to be taken into it but  
 is obviously the prayer of one who feels himself in the family of God  
 & knows well the peculiar footing in which he stands - knows  
 well that he is there not as a person against whom God has no  
 charge but that he is there as a person to whom God is not imputing  
 sin & therefore his prayer to God is always a prayer for forgiveness  
 because it is always an acknowledgment that to receive him  
 is to forgive sin - It is a prayer for forgiveness because it is the feeling  
 that God's act of receiving me at any moment is not the act  
 of receiving a holy being that had never sinned but that though  
 I can come to God with the certainty of reception, & in the full spirit  
 of adoption & in the full confidence that I am welcome & know

that the manner of receiving me is a forgiving of sin - that the very act of receiving me is a forgiving of sin & that our God's intercourse with me is a continual passing over guilt or not dealing with it as it deserves. And this is the kind of feeling that I am enabled of the Spirit of God to see one greatly offending against me while I am enabled to have my arms always open to receive him. I wish not to conceal from myself that God in receiving me receives me as I receive such a person - He receives me as one who has offended against Him. On the contrary I come to God & ask Him to receive me just as He is enabling me to receive those who offend against me. But my dear friends, while we are thus taught that it is not merely a part act of God in the shedding of the blood of Christ & in the accepting of the sacrifice of Christ that is spoken of in Scripture as forgiveness & that this word is used to express God's continual receiving of his own children who are dwelling in flesh & blood & having no ground where to approach to God but pardoning mercy y. t. it is manifest that the whole of this Spirit within me which says Father - which says Hallowed be thy name - thy Kingdome come & thy will be done in earth as it is in heaven & which trusts to God for daily bread & which is conscious of forgiving others in a spirit that we receive through the faith of that mind in God which we thus cherish, & that all this in us is just the reflecting back of that which came down from God unto us. So that the plain statement of the fact is this that in God in Christ reveals himself as the Forgiver of our sins & reveals to us what it is to forgive by His act of forgiveness to ourselves: & teaches us to forgive by forgiving <sup>us</sup> - that the Spirit of God coming into us & enabling us to dwell in the light of this forgiveness - does in our approaches to God cause us to recognise as in ourselves that forgiveness which we wish

coming from our God & causes us to ask God to receive us as we are  
 & to receive others. — My dear friends there is often a mystery  
 things when we look at them at a distance which disappears when we come  
 in contact with them & have to do with it as a reality. And I assure you whatever mystery  
 you see in this forgiveness extended to all men & revealed in Christ that they  
 may return to God in point of experience there is no perplexity about it, but  
 if you believe in the forgiving love you will find it an easy thing to know why  
 you should be made to cry to God "Forgive us our sins as we forgive them that  
 trespass against us." — I conclude by entreating you to remember that  
 when our Lord was upon this earth much of his teaching appeared a perfect  
 mystery to those who heard him, & that they took exception against it. It was  
 mysterious to that in which, if you have been reading your Bible with attention  
 you will feel that you have a great deal of sympathy with them. What  
 you would have been very apt in their situation to have made the same  
 objections I entreat of you to read, in order that you may see the truth, for let  
 me state, the 7. & 9. & 10. Chapters of John's Gospel & ask yourselves whether  
 it was not, as men would say, natural to take it as they took it. Now my  
 dear friends is this to excuse them? Certainly not. Because they ought  
 not to have learnt to their own understandings, but to have looked to the  
 Lord for teaching: & as if you take up impressions of the things I teach which  
 you ought not & make objections — if you mistake the thing because you  
 have to your own understanding, I will not become a little children  
 then are you justly condemned. Therefore solemnly warn you that  
 if it should appear that there is anything you have heard that is mys-  
 terious or too deep, or that in any other way you can excuse  
 yourselves for being ignorant of it. I solemnly warn you that  
 I have no apology for being ignorant of its being truth be-  
 cause the Holy Spirit is ready to enable you to enter into it

Amen.

## Sermon XXVII

You will find the words from which I have  
desire to speak to you in the strength of the Lord in  
Psalm LXXXIX from the 14 to 17 verse inclusive:  
"Justice & judgement are the habitation of thy  
throne; mercy & truth shall go before thy face.  
Blessed is the people that know the joyful sound.  
They shall walk O Lord in the light of thy  
countenance. In thy name shall they rejoice  
all the day & in thy righteousness shall they  
be exalted. For thou art the glory of their strength  
& in thy favor our horn shall be exalted."

Some of you my dear hearers may re-  
member my having a considerable time ago, set  
forth what I conceived to be the glory that our  
God has in that word, that if it were possible  
the very elect would be deceived - the glory which  
our God has in the manner of the preservation of  
the elect when the hour of temptation shall have  
come to try all those that dwell upon the earth - the  
glory which our God has in the peace towards God  
enjoyed by his chosen ones when Satan is using his  
mighty power to deceive the children of men. And  
this glory I taught you to connect with this the  
secret of his name that preserves them; that they are  
not at the mercy of any manifestation of more pow-  
er & might, however great or however beyond the  
reach of men to explain by what men are accustomed  
to call natural causes, but their peace arises from  
being so in the secret of God's character & so in  
the secret of the unchanging nature of the heart.

of God; as that nothing shall be able to recom-  
mend to them that which is false concerning the  
name of their God. I have for some time  
just been setting forth to you the righteousness  
of the salvation that is in Christ Jesus. & which  
righteousness had it been wanting in any  
scheme of salvation would have made it inconsis-  
-sistent with the glory of God that we should  
have any peace from it. I know that when  
I come to a natural man, & speak to him in  
his natural state & wish to secure his attention  
to the message I bring him, that I may, yea that  
I ought (the example of my Lord & master requires  
it of me) to consider the degree of self preservation,  
which is in that man, & to address myself to that  
feeling, & speak to him as the spoke who said  
"What is a man profited if he shall gain the  
whole world & lose his own soul". I know there-  
-fore that it is right to press the awful & immeasurable  
importance of the subject, because of the dependance  
of your well being upon it. that it is right to  
press this upon your attention when I would ask  
you to give heed to the <sup>word</sup> preached Gospel.

But my dear friends while I know this I  
know this; & likewise that it is of the counsel  
of God that I should press upon you not merely  
that in the receiving of the word, when I speak  
you may be saved from misery, but also that  
in receiving that word you may receive the place  
of children, & become heirs of God, & joint heirs  
with Christ, & that so I should hold out to you  
all the dignity & glory which there is in being a  
child of God, & an heir of God as a reason why you  
should give heed to me; & that I should contrast  
this prospect which I set before you, with all  
the fleeting & vain honours which a perishing

world would set before you to win your hearts, while I know this, yet do I feel that to teach you even for a moment to separate between your own safety & God's righteousness, or your own glory & God's righteousness - to separate between being delivered from wrath, & God's righteousness, or your enjoying a high place in God's universe, & God's righteousness - I feel that to teach you such a separation would be to mislead, & deceive you & put a lie in your right hands; for it is impossible that the well being of the creature should ever be secured in a way inconsistent with the righteousness of the righteous God - it is impossible that safety - that deliverance from wrath, that exemption from eternal burnings, should ever be the lot of any creature in God's universe excepting through the deliverance of that creature into a state in which it will be righteous in God to spare; & it is impossible that the enjoyment of honour, of high influence, of power & might (if it is not wrong for man to desire power, if he desire it for the glory of God, for man was at first created to be a Lord, the Lord of the earth, & he is not redeemed from his fallen state until he is brought back to a participation of a lordship through the Lord Jesus Christ, & therefore it is our hope & joyful expectation that we shall be Kings & reign with God) - to separate between power & high distinction in God's universe & the righteousness of God, or to think that this can be our portion in any way that does not secure the manifestation of God's righteousness, is to dream of an impossibility. Therefore mark that there is no sure footing - that you have not yet come to stand upon a rock - that you have not yet felt that under you which nothing can remove - unless you

have come to see that God's righteousness is magnified in your peace, & that ~~God~~ the peace you enjoy & the hope you are cherishing, in no respect arise from thinking that in your case, God will lay aside his righteousness - that in your case God will cease to be the hater of sin - that in your case God will extend favour to men in an evil state. & blessings to the ungodly - for any peace that springs from such thoughts would be a delusion, & you never will love peace that God will acknowledge as a right peace, until you see the righteousness of God in your peace.

Now, my dear friends, I desire to set forth to you, on this subject the truth of our God from the passage I have read. In the 14<sup>th</sup> verse we have this claim made for Christ, God's King upon Zion, that justice & judgement are the habitation of his throne, mercy & truth shall go before his face. We have it set forth to us that the government of God is a righteous government, that the scepter of his kingdom is a right scepter - we have it set forth that he reigns & governs in righteousness. & this we have set forth to us as the joyful sound.

Then follows in the 15<sup>th</sup> verse the acknowledgement of the blessedness of those who know this "blessed is the people that know the joyful sound." What I seek to set forth to you, then is, first of all, wherein we are entitled to say that the throne of the Kingdom which God has ordained in the hands of the Mediator Christ Jesus is one of which it is true that justice & judgement are its habitation, establishment or foundation, & that mercy & truth go before this Kingdom I shall, then, consider the blessedness of those who know the joyful sound. The joyfulness of the sound & the blessedness of those that know it are set forth to us in the three following verses - that they are those who walk in the light of God's countenance

and - those who receive in his name all the day - who are exalted in his righteousness, because God is the glory of their strength, & in his favour shall their horn be exalted

Now, my Dear Friends, seeing that the great foundation of the gospel is the shedding of the blood of the just for the unjust - seeing that this is the first truth, seeing that everything is built upon this I desire to set forth to you what this truth is, & then the righteousness of God in it. I intend to show you that the throne that is founded on righteousness, this throne is founded upon this work the shedding of the blood of the just for the unjust a thing which in the apprehension of men, unenlightened of God, seems inconsistent with the righteous character which is claimed for that throne, because it looks like an act of injustice that the just should suffer for the unjust.

Now, mark the words, The just suffering for the unjust. There is a literal truth in it. The Lord Jesus Christ suffered for the children of men, & he who was without sin suffered for the sins of the whole world - & the contrast between his perfect holiness & the evil on account of which he suffered is intended to be strong in order that we may be made to enquire into it, & to ask how such a thing should be, & how such a thing should be worthy of God, for the expression is pointed, the <sup>sufferer</sup> just for the unjust.

Now, my dear friends, this distinctly implies a substitution - this distinctly implies one bearing something for another - the just bearing for the unjust. This is a subject upon which there has existed much error it is a subject too upon which error different from that which has existed may come to exist, & therefore I am desirous in the strength of God

as God reveals it to me, to set forth to you what  
 the truth is, & what the error is on either side of that  
 truth. And the Lord our God give you to receive the  
 word, for the truth I know to be this, that in the right-  
 eousness of God there was a demand for misery in  
 the experience of the sinful children of men, which  
 demand for misery has been taken away in the  
 way in which it then existed, & no longer exists, &  
 which taking is the fruit of, & through the instru-  
 mentality of the death of the holy man of God - that  
 if man had lived apart from Christ - if man  
<sup>had</sup> contemplated as continuing in being, apart from  
 the work of Christ - no doubt the body would have  
 died, but the Spirit would have lived, & there was  
 a misery which would have got forth in the his-  
 tory of that spirit continuing to exist for ever,  
 the misery which God bore to sin - & there was a  
 reason why this creature, having this history should  
 have been for ever wretched, in the righteous ways  
 of God. This creature has been created for blessedness  
 - he forfeited that blessedness - & thus we would have  
 had in the history of that creature the continual  
 manifestation of the judgement & wrath of God  
 against sin. What I desire to set before you is  
 this that the necessity for this experience, in the  
 history of the creature who had sinned, was taken  
 away, & that it came to pass, that there was no need  
 be in the case of any individual of all the race  
 who had come under the power of sin, for their  
 continuing in the evil state into which they had  
 passed - that there was no need be under the go-  
 vernment of God, for that peculiar expression of  
 God's hatred against sin which would have been  
 given in their evil condition, according as the  
 condition was when they fell into it at the fall.  
 that the taking away the need be for it, was by the

shedding of the blood of the just. One & that the provision for the history of man being the opposite of that misery was <sup>the</sup> shedding of the blood of the just. One - & that there was a new state of things brought about through the shedding of this <sup>just ones</sup> blood thus that blood was shed the blood of the just for the unjust for a purpose of blessing to the unjust - that the righteous suffered for the benefit of the wicked & therefore is it said he suffered the just for the unjust. This I believe to be the truth of God - this I believe to be the true conception of there being opened up to us prospects of bl. redemption & glory through the shedding of the blood of Christ, that there was no longer that necessity for our being in that miserable condition which otherwise there would have been a necessity for our being, & this was through the shedding of the Lords blood. Therefore whatever our Lord Jesus endured of suffering - whatever agony he tasted from the first taking of our nature until he was no longer under the power of suffering when raised in his spiritual body, no longer to suffer through eternity was the sufferings of the just for the unjust was the sufferings of one being for other beings & was a substitution of suffering; & was a suffering instead of what would have been; but for the shedding of his blood. My dear friends the next question is to see how far the sufferings of Christ & that suffering which would have been the lot of every man are connected. And here I entreat of you to mark that while the sufferings of Christ was thus a substitution for what would have been the miserable history of man apart from the work of Christ, it was not what man would have suffered that Christ actually suffered. Christ

sufferings took their character from what Christ was. He was in our nature but not as we would have been in it apart from his work. He was in it as the holy One of God therefore what Christ endured was a holy suffering. In every part of his endurance there was only holiness. There was neither goodness nor wickedness in pain by itself; but the pain of the holy Jesus being always a thing endured by him in his holy acknowledgement of God, and in his holy condemnation of the evil of man, all this made it to be the holy suffering. I entreat your attention to this. I feel as if men did not understand that it was the character of Christ's sufferings as expressing not merely the mind of God in that God said they were needful, but as expressing the mind of God in that Christ suffered with the mind of God - that it was this that made Christ's sufferings to be instead of a sacrifice for sin, worthy of God. This is answer to the question "How was it worthy of God that the just should suffer for the unjust? How was it consistent with God's glory that a Being who was innocent should suffer for beings that were guilty?" The answer is that the suffering of this righteous sufferer was a lively manifestation of God's hatred of sin - that it was a lively record for all eternity of what God felt towards sin for that by the shedding of his blood there was the condemnation of sin in the flesh - that all that Christ endured was the condemnation of sin & that his sufferings for the purpose of chewing forth the mind of God concerning sin was a suffering which God could legitimately make the ground of remission of sin to others.

Now there are several things connected with the holiness & righteousness of God & the substitution

of the sufferings of Christ for that evil which would  
 be our lot apart from the work of Christ, to which  
 I desire to seek your attention, now shortly, & in  
 respect of which I entreat you not to feel as if  
 they were questions of mere curiosity but to under-  
 stand that if you would indeed give God glory, you  
 must know that God - you cannot praise an  
 unknown God. & that if you would know God  
 it is in Christ Jesus that you must see him. But  
 of Christ you cannot know him - & if in Christ  
 you would see him, it must be through the appre-  
 hending of the work of God in Christ & through  
 the seeing of the mind of God in Christ; & that  
 you see in knowing the feelings which God ex-  
 presses in Christ. what I wish you to look at  
 is this holy suffering; & what I ask you to con-  
 sider is the reason why he should suffer. Mark  
 this first that God does not lose sight of the  
 man Christ Jesus in this as a person. This is  
 quite manifest, for we are distinctly taught  
 that he endured the cross despising the shame,  
 for the sake of the glory that was set before him  
 it is expressly taught us that having humbled  
 himself God did exalt & reward him. it is express-  
 ly taught us that the character of Christ mani-  
 fested in this his holy sufferings was a sacrifice  
 of a sweet smelling savour to his Father; & did re-  
 ceive his Father's acknowledgement; yea & all the  
 glory of the man Christ Jesus - & his being placed  
 at the hand of God is referred to his magnifying  
 his father's name while he was on this earth.

Therefore see that in looking to the sufferer himself  
 & considering the suffering as of the man Christ  
 Jesus & thinking of God's dealings with him that  
 it was a righteous thing in God because of the  
 wounds he bore for Christ, & because of

this glory which came to Christ through his suffering. But then he suffered for others at the very time when he looked for this glory, in that the preciousness of this glory to him was that he should be exalted as a channel of blessing to others. It was that he should be the channel of life - the second Adam - the quickening spirit & the channel of life to those who had departed from God in their being brought back to God - Christ had the glory before the world was - Christ dwelt in the bosom of the Father before the world was - but he came into our nature in the prospect of taking up that nature with him when he returned. What then was the inducement here? We must not only look to Christ as we find him on this earth, & see this suffering man as content to suffer, because he will be rewarded afterwards but we must go farther back & see Christ looking forward to coming to the earth, & looking forward to what was to follow & we must see that he went forward to the one in anticipation of the other - & that he who condescended to the suffering in the prospect of glory, was not a being who could experience increase of glory. This is not the manner of Christ's looking to the glory, for he looked to the glory which he had before the world was - he looked through the sufferings which he endured in the flesh on to the glory which he has with the Father in answer to that prayer "Glorify me with thyself with the glory which I had with thee before the world was." Why did Christ seek to have that glory in human nature which he had before he took human nature? It was for the blessing of those whose nature he took & that he might be the second Adam, the quickening spirit, & the channel of life to man, & therefore in his own mind, as well as in his father's counsel, he did suffer for others. We are now to ask why did he

put himself in a condition to learn obedience? Was it because of any limitation in his former state? Certainly not. Was it because he was not the all perfect God that he was before? Certainly not. It was not to perfect himself as to what he was in himself, but to prepare a fountain of life that he might be a channel of perfection to others - & therefore he says for their sakes, I sanctify myself. If you do not keep this before you, your minds will become perplexed between the acknowledgement on the part of Christ that his sufferings were good for him, & the looking forward to a reward only as one who sacrificed himself for the good of others. Seeing others you will see the goodness, while it was suffering the just for the unjust, there was provision made which made it altogether worthy of God that he should thus suffer.

My dear friends, it is quite needful to our giving glory to the Father that we should see this. If we should feel as if Christ had been more tender hearted than God & contented to suffer for man that they might receive the favour of God, instead of Christ being to us the occasion of glory to God the Father, he would be to us the occasion of denying glory to the Father: but if we see that the mind of Christ in being content to suffer in order to bring sons & daughters to glory, was just the mind of God - & if we see that in the whole of it there was a perfect oneness between the Father & the Son then we shall see that it was the exceeding tenderness of the Father's love to send forth the Son from his bosom & not that the Son was tender & wished to make the Father tender, he not being tender. Mark then first that the Saviour himself viewed in himself, had a portion allotted & Him taking both the suffering & the glory together

which he did willingly receive which it was worthy of God to give Him, & which it was altogether to the glory of God that he should receive. Viewing the state of Christ in his humility & exaltation together that while both are for the sake of revealing God to the creature, & not for the sake of making God more blessed, which he cannot be, yet there is in the history of this man that suffered & afterward reigns - the Lord from heaven - there is in the two together a portion given which is not forced upon him, but which he freely & willingly takes, & that he taking the whole does not say I love these creatures better than my Father & will be content to suffer for them in order to win this favour for them but he says I enter into my Father's sorrowing for their sin & his longing to see them holy, & I sorrow over their sin & long to see them holy, & I can thankfully receive from my Father the command to come & do his will in order to their salvation. I can thankfully receive the cup of bitterness which my Father gives me to drink, along with the crown of righteousness which my Father gives me to wear - I am receiving a righteous dispensation from my Father in that I receive this, the suffering along with this <sup>the</sup> future glory. There was therefore no injustice done to him - the desire of his heart was given to him - the longing of his heart was satisfied. There was no iniquity in God in it; because it was giving the Son what he loved & desired, & because of his longing over the children of men & therefore it was altogether a righteous transaction as concerns Christ himself.

Oh! my dear hearers, I do feel very very deeply how awful the loss will be that you will sustain if you put from you anything of that which I am now speaking as if it

were speculation; & as if sober plain Christians might do even well without these things because the glory of God in you is prevented in so thinking. & the time is fast fast approaching when nothing will keep your souls in peace but a real entering into the righteousness of every act of God.

Again, as to the unjust, for whom the suffering was endured - Is there any unrighteousness in regard to them? And what would be unrighteousness in their case? People feel it more easy to believe that it is righteous to remit punishment, than to believe that it is right to punish the innocent. People feel it more easy to believe that it is righteous to give up punishment, than it is righteous to withhold from punishing those to lay a burden upon an innocent person: therefore it seems more easy to see how the unjust should have forgiveness extended to them than to see that it should be through the suffering of a just one - & therefore many are willing to believe that God is willing to forgive sins, who do not believe that there was an atonement made for sin. Now this is ignorance of God. God is unchangeable & therefore there is as much that needs explanation in the fact that the unjust should receive pardon, as in the fact that the just should suffer. If a man is in debt to me, & I see that he cannot pay it, I may find it any easy thing to remit - to remit it to him & no person will say that I do any injustice in this. Now people feel as if our dealings with God were of this kind. They feel as if God could at any time withhold from punishing the wicked. But this is a delusion. It is not as a personal debt that my sins are to be thought of when they are to be thought of in relation to a righteous Governor who loves

upon them as evil, calling for vengeance - as sin calling for wrath. He does not look upon them as a personal debt. This is a horrid conception of God's punishing sin. The delusion is twofold - First to think that God has any pleasure in punishing the wicked & secondly that He might give it up as a man might give up a debt. This is indeed a horrid conception. The needbe for punishment is the manifestation of this, that the righteous Lord loveth righteousness & therefore beareth it a good will - that the righteous Lord hateth iniquity, & will therefore make it to be felt to be misery. It is a demand not on God's selfishness but on God's justice. There is no selfish cry in God for the misery of the damned, & therefore no such thing as a giving up on the part of God, an allowing them to escape from the evil. No one will ever stand in awe of the righteous wrath of God until he sees this matter truly. The who feels that to remit punishment is like giving up a debt, that man has no great difficulty in believing that on a day of judgement God's heart will relent, but he who understands the matter sees a needbe, in the righteous government of the righteous God for the manifestation of wrath against unrighteousness, & therefore trembles at the conception of being found unrighteous in the day of God's righteous judgement - not because he doubts that there is kindness in the heart of God, but because he feels that the determination to punish is altogether consistent with love, & that to remit punishment would be the sacrificing of the righteous name of God & the overturning of the righteous throne of God's government. My dear friends understanding this matter aright, therefore, it just as much

requires explanation how the unjust should be forgiven as how the just should suffer for them.

Now what is the explanation of this? How is it righteous in God to remit sins for the sake of the shedding of the blood of Christ - how are the sufferings of Christ a righteous ground for the remission of our sins? Is it the mere agony which Christ endured that makes this righteous? The mere agony which Christ endured if it be contemplated just as agony, affords no explanation. The mere agony which Christ endured would lead people to feel as if God were capricious & cruel - just taking a certain quantity of pain from one being in place of a certain quantity of pain in another.

It was the character of Christ's agony - it was the holiness of the blood that was shed - it was the character of the sufferings that were endured - it was that in every pang that Jesus endured there was the condemnation of sin, as the feeling of a living man - therefore it is that God remits sin on the ground of the shedding of the blood of Christ. And how does this make a difference? In this way, that the remission of sin by the shedding of the blood of Christ - the barrier between God & man being taken away by such a work as this - the access to God being by that new & living way which is by the rent veil of the flesh of Christ, there was no risk as to any ~~other~~ doubt of the condemnation of the righteous God remaining in the minds of those who returned to God. It is just as in the case of a prodigal son & as if the Father were to say; I desire my son back again but I cannot receive him back again excepting in a way that will make him feel how ill he ~~has~~ behaved when he went away.

I cannot receive him back excepting in a way that will make him believe what an evil thing his departure was & indeed & in truth to repent of it. If I can get him back again in a way that will make him to know the grievousness of his sin, & really to acknowledge what his sin truly is then, indeed receive him back - then can I consistently receive him & then can his returning to me be a thing altogether consistent with my glory but not otherwise - & as if such a father having found a way were then to welcome his son back again, so with the remission of sin. It is because the wrath of God against sin is expressed in a way to be understood by us in the holy agonies of Jesus Christ & because provision is made for our having fellowship in these holy agonies by our being ourselves made to share in them - it is on this account that it is a righteous thing in God to remit sins through the blood of Christ. The question as to the remission righteousness of the remission of sin to sinners, is this: Is a certain creature not experiencing that out-coming of God's wrath against sin which he might righteously have experienced, but on the contrary receiving many favours & expressions of the good will of God in those favours - I say of such, their sins are not imputed to them, but remitted - is this consistent with the character of God? Has God indeed ceased to announce wrath against sin - or how comes it to pass that these sinners are out of the eternal burnings? The answer is that the blood of Christ was shed for them - he did the just for the unjust, then the question recurs what was there in that blood that made it consistent with God's character to deal with them in this way? The answer is that that blood did stamp and

record to all eternity: the wrath of God against  
 sin: therefore that wrath of God being recorded  
 & connected with the grace of God, there is no  
 doubt that any creature who looks on the condi-  
 tion of those who are thus under forgiveness, will  
 see God's hatred of sin in a clearer light & in  
 stronger colours than even if they had now been  
 sufferings of the damned. But this is not the  
 whole. If the day of grace had been not a day  
 but an eternity, then it would not have been  
 a thing that admitted of this explanation. If  
 the non imputation of sin - if the withholding of  
 God's righteous wrath were a thing to last for  
 ever - if it were a fruit of Christ's death  
 which lasted in the case of sinful men, for ever  
 then we could not have shown the entire  
 righteousness of God in it: for then it would have  
 appeared as if the sufferings of Christ were  
 partly giving a certain quantity of suffering  
 to God. But if we see that a day of grace im-  
 plies a limited period - if we know that it is to  
 be followed by judgement - if we know that the  
 forgiveness extended to these sinful creatures is  
 space for repentance - if we know that the  
 opening of the door of mercy is just to give them  
 time to come in, then we see that the remission  
 of sin, which they enjoy through the shedding  
 of the blood of Christ, is a righteous thing be-  
 cause we see farther that he suffered this  
 just for the unjust, that he might bring us  
 back to God - not that we might be peaceful  
 & happy away from God - not that God should  
 now shower down his favours on the ungodly, by  
 -ving them to continue in their ungodliness, but  
 that they might have space for repentance  
 that they might have a way of returning to

God. Now it is a righteous thing that God should forgive sin in order that it might encourage men to come back to Him: but not to give them comfort in their sins. In the one case he is the minister of righteousness in the other case he would be the minister of unrighteousness. If God forgive sin in order to encourage men to come back to him then is this righteous because the object is our repenting to give God glory but if to give us happiness, in an evil way, then were he unrighteous because this would be some thing like a bounty upon sin, & a contradiction to every expression of God's wrath upon sin from the beginning. Therefore the question. How is it righteous that these men should have forgiveness, through his blood is answered, that it is not merely true that the blood through which they have forgiveness, has testified of their sin & of God's righteous wrath against it: but we can answer likewise that they have forgiveness in order that through being sprinkled with that blood might have their conscience purged from dead works to serve the living & true God — that they might be brought back to God, & made to worship God as forgiven sinners.

My dear friends the explanation of this being righteous is farther in the greatness of the blessing which is thus brought within our reach — that the shedding of the blood of the just one for the unjust ones, is intended to bring the just one & the unjust ones together, & make them rejoice together. The righteousness of the whole transaction is in this — that it is a peace-making transaction. The whole thing intended, to result in this, that the

last One, who suffers, & the unjust for whom he suffers should ultimately rejoice together in the Lord God that the holy Man Christ Jesus, God in our nature, shedding his blood for the remission of our sins, & we the unholy breakers of the law, for whose sins his blood was shed, should ultimately be found together, in this condition, that His fullness should be flowing into us - that His love should be received & abiding in our hearts, & that he should be rejoicing over us, & that we should be rejoicing in Him - therefore was it a righteous transaction. You cannot know what a man is doing unless you know why he is doing it. If you look to a father who is chastening his son & dont know the nature of the transaction - if you see a strong man beating a weak child you know not but that it may be an act of gross cruelty - but if you find that the elder is a father, & the younger a son, & that the object of the chastisement is that the son should become a good child, & be happy with the father, then you dont blame the father - so then, if you see the transaction of the Father putting the Son Christ Jesus to suffering, bruising his soul, making it an offering for sin - & if you were merely told that he who is suffering is a holy One suffering for the unholy you cannot know why it should be a right thing: but if you are carried forward to look at those men who cried Crucify him, Crucify him, & the Father who presided over all, & delivered Christ to the death, while he was slain by the hands of wicked men - if you go on further & see this man, the murdered, & these men the murderers - if you see them as members of his living body, as members of the entire Christ rejoicing together in the holy love of

that God under whom this is taking place, then you have in the blessed & glorious result the explanation why God should have permitted such a thing, & you see how it has been altogether a righteous proceeding, though a mysterious one to you at first, because the result has been that the murderers & the murdered have rejoiced together in the eternal love of God; the one as the members of the body, the other as the head of that body - the Kings & priests of God in this wide universe. O! if you separate the Son on Calvary from the ray of glory that is yet to be revealed, it is indeed a deep tragedy without any ray of righteousness flowing from it. But if you go from it & see God revealed in him & them & if the glory from eternity is to be traced back to that one transaction - if you see here the foundation of Christ's righteous throne; & of all the glory then will you be prepared to say, in the very sight of that Crucifixion "Justice & judgement are the habitation of thy throne, mercy & truth shall go before thy face."

My dear hearers, what I have chiefly sought to bring out, is the righteousness - Mercy & Truth are added - but our time will not admit of our entering fully into these words - & I must be satisfied with stating to you that there is a oneness in God's attributes & God's character - a oneness which makes it to be true that mercy is righteousness - that truth is righteousness - mercy - that righteousness is truth - in short that there is a bringing them altogether in one in the statement that "God is love", & that there is a substantial sameness in all the different attributes of God - that they have one

root & one substance - an act of mercy in God, & an  
 act of righteousness in God - an act of judgement  
 in God & an act of truth. We are too much in the  
 way of thinking of them as if they were opposites  
 which the blood of Christ brings together. But the  
 blood of Christ does not bring opposites together.  
 The blood of Christ proves that they are not op-  
 posites. It does not reconcile conflicting feelings  
 in the heart of God. It proves that they are not  
 conflicting - that they all move freely together  
 for when the blood of Christ speaks peace to  
 my conscience, the peace which it speaks is a  
 righteous peace. Therefore mercy & judgement  
 are brought together in it, because the sufferings  
 of Christ declare that the judgement of God -  
 the righteous wrath of God against sin, & the  
 love of God - the holy yearnings of his heart over  
 or sinners, seeking to bring them out of long and  
 things which agree together in themselves, &  
 which work together as one thing: & that there  
 are not things which work in opposite ways  
 & that my coming back to God from sin is grate-  
 fully God's righteousness as truly as it is grate-  
 fully God's mercy - And what it is to you,  
 when the sinner returns to God, & when it is  
 taught that the God rejoices over him, do you  
 think it is only God's mercy that rejoices?  
 Certainly not. God's holiness rejoices for God's  
 holiness weeps over every movement of rebel-  
 lion & sin against Him in that sinful man  
 we. And so in regard to God's truth - God's  
 truth & faithfulness rejoice not because God  
 has, so to speak, done his credit, & proved  
 that He will keep His word, but because He  
 is acquitted as to the very feeling with which He  
 spoke that word. If we merely see that Christ

died for sinners, & that a new life has come to them through Christ, & say then God has not broken his word, because Christ has tailed Death for every man, & so run out the curse, then our feeling is as if it were one mind that spoke the curse, & another mind that pronounced the blessing - but if we see aright we will understand that the mind that pronounced the curse is the very mind that blesses him that returns, & that the very wrath of God against sin has that which it longs for in the confession of the returning sinner.

I cannot bring out this so fully as I desire; but I entreat of you to ask God to teach you that Christ came to reveal God, & the harmony of these things which in the rebellion of our hearts against God we would say are opposite to each other, & it shows us it was our ignorance of God that made us feel as if these things were opposite to each other. O blessed be God for this lesson - blessed be God for teaching me this lesson that I have as firm a hold of God's justice as of God's mercy; for it is a righteous thing as it is a kind thing for God to receive the returning sinner - it is just as holy a thing as it is a compassionate thing to take the returning prodigal back to his bosom.

I said that I would explain the error that lay on each side of this truth, & this I shall do very shortly. The error that has most prevailed is that of thinking of the sufferings of the Lord Jesus Christ as a certain quantity of misery suffered by one being for other beings, for the purpose that they should never suffer misery themselves - which makes the atonement have for its direct object the delivering us from suffering; & from this arises

the not seeing the consistency of the fact that Christ died for all men with the other fact that all men are not saved. If he suffered just so much just as a substitute for men's final sufferings that they should not take place, then it is impossible to see how these sufferings should have been endured for any who shall themselves suffer. But this is an error. For Christ died the just for the unjust not that sinful men might be happy, but that they might be taken out of their sins, & so delivered from the wrath to come - it is not in any other way. This is a very vital error because it leads to all the other errors of limiting the atonement - of having a false ground of assurance - & of feeling as if the Son were more merciful than the Father. All these errors are to be referred to this root, that they don't know what an atonement is - but they take a carnal, a mercantile, & an arithmetical view of it - they calculate as it were by figures, & think, in this way to measure the value & sufficiency of that sacrifice which Christ offered for the whole world.

The other error on the other side is the feeling as if there was no substitution - as if the just did not suffer for the unjust - the error of not looking to Christ as coming <sup>forth</sup> from the bosom of the Father: but rather looking to Him as he was a man - the Son of God in human nature who because He was in this condition was to be made perfect through suffering.

This error is inconsistent with seeing how a personal place can be given to us different from that we deserve; & how we should have a footing before God different from that which, in strict justice we should receive.

I cannot however enlarge more upon this at present, as the time presses & as I desire to speak to you somewhat of what is contained in the verses that follow, reminding you that the facts that justice & judgment are the habitation of God's throne. — that mercy & truth go before His face are the elements of the joyful sound "Blessed are the people that know the joyful sound."

My dear friends, I feel that I have not set forth to you all, even of the most important leading truth, that is contained in the verses I have gone over. And more especially I have not brought forward prominently the fact that as the blood was shed to purify us from sin to where that object is not accomplished the righteousness of the Kingdom requires the out-comings of wrath. But I seek to fix your attention on the words "Blessed are the people that know the joyful sound."

The word "blessed" here is expressive of their state. It is expressive of what God thinks of their condition — it is the holy Ghost pronouncing them blessed. It is a very common thing for men to speak of various conditions, making distinctions, calling some happy and desirable, & others evil, & much to be avoided. But of this arises all the congratulations with which people meet each other, or all the sympathy which from time to time, they express to each other. When a person says to you have been very lucky — you have been very successful — he is just pronouncing the person to whom he speaks blessed in that particular thing. Now my dear friends it is a small thing that men should bless & a small thing that men should care

me. It is only the judgment of the flesh. It is a small thing that men should say our state is evil, or our state is good. It is a small thing that men should say our state is evil, for the Lord Jesus was esteem'd an outcast from God - they thought that he was suffering as an evil doer - they thought him a blasphemer - Therefore a small thing it is to be judg'd of man's judgement, & so small a thing a blessing of man's blessing; for we read that the Holy Ghost has said, by the prophet - "Now you call the proud happy." But it is surely no light thing that God should bless us, as it is no light thing that God should curse us. It is no light thing that the Lord God, seeing the end from the beginning; & having all before his eyes, & knowing where things are to end, should fix his mind upon me & say of me, as an individual, in the sight of that wide circle which no created eye can take in but which the eye of God always takes in "Blessed is this person." And it is on the other hand, the most awful of all things, that he who knows all things - he with whom the future is as the present - he who knows the depths of his own compassion - he who knows every thing out of which a ray of hope should spring as well as all causes of terror & dismay - that he should say of any one "he is accursed."

Now My Dear friends who does God here declare are blessed? Surely your hearts desire to know whom God pronounces blessed. And I would here testify against that horrible thing in our land; the people looking upon the feelings of happiness as if that were being blessed. I have heard many say, in speaking of any who profess'd to be certain that their sins were forgiven "It is a happy state - I wish I could

feel as you feel - you are well off in feeling <sup>so</sup> -  
 just as if in feeling so that was all that was  
 necessary; & not considering whether they had a  
 foundation in feeling so or not. My dear friends  
 it is very awful to hear such words when the  
 persons who are using them may at the same  
 time be arguing against the foundation upon  
 which alone that certainty rested. I have heard  
 men say I was wrong in what I believed concern-  
 ing God's love to all men, & forgiveness of the sins  
 of all men who at the same time said they would  
 like to have the Assurance they saw me have;  
 while they denied the foundation of it, they said  
 they would like the thing itself. This is indeed dark-  
 ness that may be felt. It is saying that if the  
 man is happy it matters not what the source of  
 his happiness is, even if it should be a Delusion.  
 This is most awful. And it is not to such a way  
 of speaking of blessedness that you are told to give  
 heed, when you are taught of God to answer the  
 question who are the blessed ones? It is not on  
 the ground that the godly have peace - that they  
 are happy - that God says that they are blessed;  
 but it is upon the ground that their peace is a peace  
 as stable as the throne of God - upon the ground that  
 there is a real & eternal foundation for it - therefore  
 & therefore alone, does God say they are blessed -  
 for "blessed are the people who know the joyful  
 sound" - blessed are they who know the sound & its  
 joyfulness. What sound? The sound that justified  
 judgement are the habitation of God's throne. The  
 people are said to be blessed who have entered in  
 to the secret of the righteousness of God's govern-  
 ment of the universe, & found that righteous-  
 ness to be a joyful sound. Their state of blessedness  
 is the state of finding the stability & righteousness of

God's government a joy to them. I entreat of you therefore to see how this blessedness comes. It comes through Knowledge not ignorance. A Knowledge of what? A Knowledge of this joyful sound concerning God, that "Justice & judgement are the habitation of his throne, & that mercy & truth shall go before his face." This is the Knowledge. The fore my dear friends have I asked you to know it - therefore have I pressed on you to seek to know - to enter therein. God has said that ignorance is not to be to you the source of your devotion - You know who have said to you that ignorance is the mother of devotion. I teach no such doctrine; but that you cannot give glory to an unknown God. Paul came to the Athenians saying he had come to make known to them the unknown God. Say not there are my steris - it is our place to pass our time, quietly, & soberly in doing our duty to our families & neighbours, & in doing what our fathers did before us - in going to Church &c. This is not the way of being blessed. The way is that you should be dwelling in the secret of God's heart, & understanding the secret of God's government. & when any one asks you, why have you peace with God, you should be able to say because I know that "Justice and Judgement are the habitation of his throne, mercy & truth shall go before his face."

My dear friends, I have often been at great pains to press upon your attention that faith is the Knowledge of God - that faith is the receiving of the record which God has given concerning his Son. I have often pressed this on your attention & at the same time I have pressed upon your attention that there is a Knowledge which is not faith, & an intellectual understanding of the

doctrine of the truth - an intellectual apprehension  
 of it; which is not faith. Now mark this, the  
 difference between intellectual, notional, conception  
 of the truth; which is not faith, & that knowledge  
 which is saving faith, is here, that in saving  
 faith the living God, revealed in Christ is ap-  
 prehended. It is not as if you had certain con-  
 ceptions of what is alleged about God, so as  
 that you know what the doctrine is, that is taught  
 us - in this there is no life - but it is this that you  
 should have this as your apprehension of a living  
 being - that it should be love in a person - holiness  
 in a person - righteousness in a person - that  
 you are apprehending; & that when you should feel  
 your selves having to do with one whose character  
 it is that he loveth you, & who liveth & moveth,  
 & acteth according to this his character. This is  
 the faith which saveth. Now the people who  
 know the joyful sound are those whom the throne of  
 God, & the government of God, are realities - not words,  
 or thoughts, but realities, & to whom the righteousness  
 of God is a real understood thing. It is not that  
 they admit that God is good & righteous; because  
 they feel that it would be very daring to say the  
 contrary; but that they see & know that God is  
 good & righteous. It is a very different thing that  
 any of you should feel that it were presumptuous in  
 any of you to say that God is not righteous and  
 merciful - this is a very different thing from  
 your being in a condition to say that God is  
 righteous, as understanding & seeing it as a  
 reality - this is a very different thing from  
 saying that God is merciful, as yourselves living  
 upon that mercy, & able to testify to its reality,  
 because it is the bread of life to yourselves.  
 Mark therefore that when the word "know" is

here used, it is knowing of the living God - the knowledge of the character of all things here here spoken of as the joyful sound.

"Blessed is the people that has the joyful sound, they shall walk abroad in the light of thy countenance: in thy name shall they ~~rejoice~~ rejoice all the day & in thy righteousness shall they be exalted." These are these things set forth here as the elements of the blessedness of these blessed ones, the first thing is that they walk in the light of God's countenance. When we walk both in the darkness - in the dark is that is connected with having the light of God shut out - in the darkness which is in the belief of the soul lies. The first point then specified here, of the blessing enjoyed by those who really understand and appreciate the character of the government of the Lord their God, is that they walk in the light - in the light of God's countenance - that is as I would be moving in the light of a man's countenance in respect of those about me, if I were seeing how he looked at them, understanding how he felt, by the expression of his face, & judging through his judgement, & feeling with his feelings; so these blessed ones, in this sense move in the light of God's countenance - they see every thing about them as it were in a mirror & that mirror is the face of God - This is seeing things in the light of God's countenance. You know well & can understand easily that if a person is expressing by his voice, the feeling with which he hears what people are speaking or sees what they are doing & if you have perfect & undoubting confidence in this man's judgement that when you see him displeased you learn that there is cause for disapproval.

when you see him pleased you learn that there is cause for approbation. Now to move in the light of God's countenance, is to have God with us always, as if I were walking to & fro, through the country, with a man, & whatever I saw, & whomsoever I met with, looking into his face to see what he thought of that thing, or that person: you would say in such a case that I was entirely guided by that man. In such a case, & supposing him to be a good man, able to discern between good & evil wicked men, we might meet a bad man: his character might be so hidden from me that I could not discern it but looking in the face of my companion his frown would shew me the character of the man. Again if we met with a good man - & there was something in him - some depth of holiness that I could not understand: I might meet such a man, & part with him, without discovering what he was, but my companion must know his excellence: & looking in his face, in the smile of his approbation I might see what this man was. Now, to walk in the light of God's countenance, is to go to & fro in the light of God's countenance - not as in the light of mine own eyes: but always to look in God's face, & see what He thinks of every thing, & so be taught. You may ask how can I see the face of God, or how can I know the mind with which God regards every thing, or how can I see God's face in that way, in which you say I may as the face of a brother man? I answer that you may see it, because God's mind is always revealed in Christ, in the form of a man's thoughts & feelings; & because the spirit of Christ is ever near, & ever with you, to take of the things that are Christ's & shew them unto you. It is to shew

you Christ's face; & through his own Spirit you are seeing the face of Christ, & seeing therefore the feelings & mind of Christ - you are thereby seeing the feelings, face, & mind of God, so that having Christ, God manifested in the flesh, I have it in my power to walk in the light of God's countenance.

No man knoweth the things of a man save the Spirit of a man - No man knoweth the things of God save the Spirit of God. I cannot know God, then, but by the Spirit of God: but if the Spirit of God be in Christ & Christ be in me, & if the Spirit of God which is in Christ, be in me, then I am in the secret of God, & so having the Spirit of Christ in me, I know the mind of God, & so walk in the light of God's countenance. That is light & the expression light conveys is not merely the conceptions of clearness, & of truth: but the conception of gladness - of heartiness - the conception of a joyous state. Light is a pleasant thing - the light is sweet - it is not merely a thing to shew me my way; but it is a sweet thing - the light is sweet. So then to walk in the light of God's countenance is intended to convey the idea something more than the idea of mere consciousness that I am walking in a sure light. It conveys also the idea that I am walking in a pleasant & joyful light, & that I am blessed in the light of God's countenance.

But the joy comes out more in the next verse "In thy name shall they rejoice all the day." Now my dear friends, I again I again sought to press on your attention that the Lord is the portion of his people - His portion are the Lord's people - the Lord is his people's portion. It is not the things which God has made - the

things which God has given ~~us~~ are the joy of the people of God, but it is God himself. Therefore it is said "they shall rejoice in thy name all the day." In thy character shall they rejoice all the day

— In what thou art shall they rejoice all the day — not merely in what thou hast given to them — not merely in thy gifts, but in thyself — in thy name.

I have more than once sought in the strength of God to deliver you from that living upon outward things, which is such an evil, & to bring you into the condition of feeding upon what God is, & I have for this purpose directed your attention to what you naturally can know: & I have called to view the truth that "a man's life consisteth not in the abundance of the things which he possesseth" — that even in respect of the enjoyment of the natural life — that life which we all have — it is not the outward thing — it is not that which I can see with my eyes — it is not that which I can handle with my hands, but that mind of my fellow creature — that heart of love which comes forth through outward things that gives enjoyment. Now God would have us by this know what he means when he would have us look upon himself as our portion. Any person who has so much remaining of the natural feelings, which God has given us, as to feel that a father's love is something far sweeter than the gifts by which a father shews his love — that a friendly affection is something far sweeter than the favours by which such affection is expressed, may know ~~that~~ <sup>why</sup> God should say to us "My love is better than my gifts. My heart is better than all that comes out of that heart to you. Now we are taught here "In

thy name shall we rejoice all the day" God is invisible - God is unknown by the creature as the uncreated God, but God has that in him, which will make the creature capable of understanding it, blessed. God has desired that there should be such creatures - God has desired - that there should be such blessedness, therefore God has told us his own name, & put his own name in Jesus Christ & in Jesus Christ - is he revealed.

My dear friends, I would just in passing mention, what many of you may have felt a drop of the water of life, the connexion between the temple which was in Jerusalem & the Lord Jesus Christ. It was said of the temple God will put his name there; & that the Jews because of it, were to repent of their sins. Now, Christ spoke of his own body as the temple & said if it was destroyed he would build it up in three days; & he is God's temple, in which God's name is, & God's name is a thing which we must connect not with any temple built by man, but with the Lord Jesus Christ. Now, "in the name shall they rejoice all the day" is just they shall rejoice in the manifested character in what thou hast discovered thyself to be that in the glory of God as it shines in the face of Jesus Christ. & the manner of feeling is expressed by the words concerning Christ - that he is the chief among ten thousand, & altogether lovely. They are the blessed people whose God is not in the creature - not in the gifts of God, but in the name of God - in the revealed glory of God as it is in Jesus Christ - not in God's gifts - not even in the prospect of their own glory but in the character which God has discovered in giving them salvation - the character Go'.

has expressed in promising them glory.

"In thy name shall we rejoice all the day"  
I cannot part from this word without entreating those who know anything of the name of God, deeply to ponder with themselves how far their habitual joy is a joy in God's name how far their habitual joy is a joy not in the thought that they are safe - not in the thought that they shall be for ever happy - not in the thought that any outward thing, but just a pure delight in God's Character - in what God is.

"In thy righteousness shall all they be exalted."

My dear friends, I have no doubt that this word has a special reference to that which is to come. I believe indeed that the whole has that reference, but more especially the exaltation here spoken of. Those who walk in the light of God's countenance shall be exalted. That is when God comes to judge in righteousness - he, whose the government is, & who decideth all things in righteousness - that these persons will be raised up to glory - will be exalted in God's righteousness as an act of righteousness on the part of the righteous God. So that you see here again what we have been here pressing on you, that the hold which the child has is a hold of God's righteousness, & that if man rightly expects to wear a crown & wield a sceptre he expects it of God as the righteous God; & that those who have known his name will be exalted in his righteousness because of his great name.

Now all these words are true of Christ first, but they are also true of every member of Christ's body & for this reason, that as it was righteous in God to raise up the righteous one, so it was righteous in God to

preserve & raise up the useful fitter for them  
 those who have been created anew after the  
 image of Christ

"For thou art the glory of them strength, &  
 in thy favour, how shall be created?"

"For thou art the glory of them strength"  
 what are we brought by this? we are to marvel at things  
 which God teacheth: we are taught that it is  
 because God's glory is manifested in that which we  
 are - because our strength is in Him - because the  
 power is from Him - that therefore it shall be so. It  
 is that God having come to reign in the hearts of  
 men, through their knowledge of the joyful doctrine  
 concerning what the heart of God is, and  
 what the foundation of the throne of God is, & this  
 having come to pass, that it is his glory that is  
 manifested in them, because it is through his  
 power that they are strong - & because it is by  
 his spirit that they are what they are: therefore  
 they will be exalted in God's righteousness. The  
 practical feeling which I desire to press upon  
 you from this verse is the insupportable counsel to be  
 given giving his own place, & being the persons  
 here described, that it is not having our minds  
 occupied with a righteousness: or what righteous-  
 ness is - with a mercy or what mercy is - with  
 truth or with what truth is - that it is not hav-  
 ing our minds occupied with the character  
 of God that secures the blessing: but that it is  
 seeing that character as the character of  
 the living God, & seeing it revealed to us, not  
 as it were to other Gods who are to stand in  
 the independent excellency of their own being  
 but seeing it revealed to creatures who are to be  
 the excellency of it all - is from Him (Christ)

filled with it - whose darkness is to be turned into light by it - whose weakness is to be turned into strength by it - this is the way in which, seeing the excellence that is in God, we shall be partakers in the blessing.

O my dear friends, I know that many suffer great loss in being occupied rather about God than in having communion with God - they suffer loss, when they think of God as a living being by taking to themselves merely the place of contemplators - the place of persons just meditating upon God rather than the place of creatures receiving out of God's fulness - they suffer loss because they are admiring & adoring & praising the excellence of His character as an abstract thing, rather adoring & praising it as the excellence of the living God. Now it is just in proportion as we see God in his right place, & see ourselves in our right place that we shall indeed be partakers of this blessing. There is a very unhealthy & deadening influence that comes over the spirit of a man, when he is just admiring the excellent points of God's character, just as he would admire the excellence of the character of a fellow creature - he loses the life if he does not feel his own nothingness in the presence of that God. If a person is just admiring God's character, he may feel pleased with himself because of his admiration of this excellent character, & raised up in his own esteem by the consciousness of admiring excellence; but if he sees God as God, he sees that he has an emptiness to be filled, & that this God has a fulness with which he is to be filled. I do not acknowledge him as God.

unless I acknowledge that the fulness that is in Him is fulness for me, & that the excellency which is in Him, He is ever willing to put forth & impart to me. This is to acknowledge God as God.

I would now before parting with you ask you to consider the circumstances in which all this blessedness is set forth to us, & what the condition is in which we are called to the knowledge of this joyful sound. My dear friends, it is here where there is a temporary feeling of God - it is where there is a temporary feeling concealing of <sup>what</sup> God's character is - it is where he is to be known only by faith & not by sight - it is here that we are called to this knowledge of God - it is where God's fulness of glory is concealed from us by things without us, & where we have the power to conceal God, not only through the character of our own flesh, but by these two things. First by the character of a day of grace. For a very existence of a time in which God is not imputing sins in which He is not visiting men strictly, as they deserve - creates a darkness as far as sight is concerned. There is light to faith but not to sight, we don't see how it should be that the wicked should prosper - that the proud should seem to be happy, & that they who know not God should be raised to a high condition in the world, & therefore, if we judge by sight we shall be tempted to feel as if God did not mark the difference between good & evil.

This, because it is a day of grace - this because it is the permission of the outcoming of the power of Satan. There is a deep mystery in the extent of the influence which the Devil exercises; so that all natural men

under his dominion - that all the thoughts of the imagination of unconverted persons are under the power of the Devil - This is the department in which he has all his own way, while, even in the case of those who are partially enlightened - even in the case of those who partially know God there is an influence over them which the Devil frequently exercises. But it is a very awful matter to think of that so many minds should be under the dominion of one master mind of evil, who is speaking by the mouths of those who speak lies who is working behind every instance of self-seeking & denying of God. It does not imply so much of evil if we leave him out of view. We are not so affected if we see only man with man - but if we see it as one grand rebellion setting in one direction - all directed against God; & all moved by one Master Spirit then we have something of the awful spectacle which the world of the unregenerate presents to God - Then we see what we have been before our conversion, & where the great mass of our brethren of mankind still are to be found. But you will fail to realize the awfulness of this mass of rebellion the moment you lose sight of the fact that the devil is showing it, & that you cease to realize how truly he is behind the scene, & how truly he is working in all the children of unbelief. See how essential it is to your giving glory to God that you should dwell in the light of this truth.

My dear friends, I am anxious as I have said that those who know anything of God should realize more of what I have been declaring to you concerning the righteousness of God, the manner

of confidence towards God, & the place before God, which we occupy with Christ, & I now desire earnestly to press on <sup>the</sup> your attention of those who know any thing of God that they should guard against all tendency to feed on the thoughts of their own conversion; & their own prospects of heaven; instead of feeding upon the name of God - instead of feeding upon the righteousness of God. And as I have said this is to be done now, in the time when God is not so revealed to sight as He shall yet be - that this is to be done in this time in which the circumstances of this being a day of grace prevents us from seeing God in the flesh. I feel it the more needful that I should press on you how truly this is a matter of faith. We walk by faith not by sight. We know nothing truly if we judge of appearances, & it is in this dark day in this world which lieth under the power of the wicked one, that we are called to know the joyful sound. And as it is needful for us to remember this if we would realise the extent of the difficulty of the conflict to which we are called, so it is needful that we should realise the way of meeting Gods wishes. This way is just the beny continual testimony against the lies of Satan - just in letting it appear to all that we have heard a joyful sound, which the world has not heard & that the joyful sound is that righteousness & judgement & truth, are the foundation & establishment of Gods throne - that this is a joyful sound for us, & for all men - because it is the righteousness of God in Christ - because it is the righteousness of God who forgives men.

that they might come to repentance. I entreat of those who know anything of the joyful sound to remember that the day of grace of grace is not eternity; & that as we know that it is to come to a close; so do we also know that the end of it is very near; & that we are taught regarding the latter power of the power of Satan that the knowledge that his time is short makes his wrath the greater. I don't understand this merely of the very last days; but of the whole time since the appearing of Christ but just as Satan feels that his time is coming near a close his wrath will wax greater & greater: & therefore those who confess the joyful sound have to take into account that Satan's wrath will every day be waxing greater & greater.

But my dear friends, we are not to measure the greatness of his wrath by the outward manifestation of it. There are many ways by which we are exposed to the wrath of our great adversary, & those which are least visible are the most dangerous. I beseech of those who believe that there is a Devil — who believe that he is working in the ~~whole~~ world — who believe that he is behind the scenes, & moving men to every act of rebellion against God — who believe in their hearts; that the delusions that are spread over the land are to be referred to him — that there is something more working than man's spirit, & deeper devices than man's devices in the false systems with which the world is filled. I beseech of such to consider — to be taught of God to realize that it is not in one shape but in many that they have to meet with Satan & not in one condition; but in every condition that they need to watch & pray lest he get

advantage over you them I beseech you seek to  
 be taught how Satan shall try to get an advan-  
 tage over you through mixing the truth with  
 some artfully contrived lie with the truth of  
 God. It is a different thing to hear him roaring  
 when he speaks by the voice of the of prepos from  
 what it is to meet him when he is transformed  
 to an angel of light, & when he suggests some  
 thing as only carrying us a little farther into  
 the truth of God & adding a little to what we al-  
 ready know. This is the greatest danger there  
 is the most insidious form of his temptation, &  
 therefore I beseech you to settle it in your hearts  
 that righteousness, judgment, & truth are to be  
 found in every word of God - that an eternal  
 unchanging uncompromising rejection of mor-  
 al evil, an eternal unchanging uncompromis-  
 ing approbation of good, is to be found stand-  
 upon every word of God, & that no intellec-  
 tual beauty - no consistency within itself - no  
 fitting of one thing into another is ever to com-  
 mend a thing to you - that no relief it may  
 give you, of any kind, is to commend a thing  
 nothing is to received by you until you see  
 stamped upon it the separate outshining  
 place of the Creator - the grace - the holy love  
 of God, & the inseparable connection between the  
 blessing of God, & trusting in the Lord. I know  
 if people were taught this in a small measure  
 that it would soon put an end to all the dis-  
 ciplines - passions which exist in the land for  
 as I know that God is one & unchangeable  
 & therefore the glory of God cannot be in  
 opposite doctrines. There may be many things  
 which please the flesh, but the glory of God

only be where the truth of God is, & that truth is  
one as God is one.

Now, my dear friends, there is one other word  
which I desire to speak to you - a word which  
I feel to be full of comfort & of life. I particularly desire  
to settle in your minds upon what footing  
a man shall approach God. I mean the manner  
of that word with which our Lord taught his  
disciples to begin their prayers - in that he taught  
them to say "Our Father who art in heaven". This  
word teaches us that God would have every man to  
come to him as a child to a father. What the  
idea of repentance a reformation or a change  
from sin to holiness, as something which may  
exist before a man has received the influence of God's  
love & the spirit of adoption into his heart. It is  
the idea of a thing which cannot exist. It is an idea  
which would never have been entertained if we  
only knew what repentance towards God is. When  
God calls on man to pray thus "Our Father who  
art in heaven". God teaches us two great  
things - that his heart has never ceased to be  
a father's heart towards us although we have sinned against  
him. that his heart did not cease to be a father's  
heart towards us. & therefore repentance is just having  
the heart of a child towards Him. It is not some  
goodness to come out of it into me, so that when it is in  
me I should have confidence to go to God as a  
father: but it is that I should just go to Him as  
to a father, & therefore repentance is not a thing  
that can exist apart from or before the spirit  
of adoption: but coming to repent & coming to cry  
O my Father, & coming to approach God as a  
child are the same thing. Mark this for if  
you will see that the assurance

of God's pardoning love to myself as an individual is quite essential to my being a Christian. I know a father's heart in God towards me, so as to embolden me to use the language of a Son, in my heart, in approaching Him, I cannot approach Him at all.

Now I entreat of you to hear me as <sup>your</sup> Pastor, as one watching over you, & for your good, in Christ. I solemnly beseech you & entreat of you as you value your own well-being, and as you value the well-being of those whose well-being is connected with your-selves; & the glory of God in your selves & others, that you do seek from day to day to grow in the knowledge of God's righteousness - & that you seek to know that which is the foundation of God's throne - & that you seek to be saved from all that practical Antinomianism which prevails among those who are loudest in their exclamations against Antinomianism. I entreat you to remember that you have to do with the living God, & that the living God is the unchangeable God, & that his unchangeableness is the unchangeableness of righteousness, & that he has never compromised one particle of his righteousness to accommodate himself to our unrighteousness, & that there being such an opposition between God & man there is but one way in which that will cease which is in man's being brought back to the condition of being of one mind with God & may God bless his word.

Amen.



N.B. The sermon last given, marked Sermon 28 should have been Sermon 29 it being the second sermon on this text.

## Sermon XXVIII.

I Peter III. 16 to the 21 inclusive

The words of our text are from the middle of the 20th verse "while the ark was preparing, wherein few that is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience towards God) by the resurrection of Jesus Christ." The words within the brackets are the explanation of the word "Baptism", that it is "not the putting away of the filth of the flesh: but the answer of a good conscience towards God."

My Dear Hearers, The glory of God & the good of men are alike concerned in its being perceived that the confidence to which the word of God calls us, is a holy confidence & that the peace in believing is a holy peace - & that the freedom from anxiety & from carefulness concerning even our own souls experienced in faith is a freedom from anxiety & from carefulness - the effect of being of one mind with God. It is Satan's continual endeavour to teach men to think otherwise of the truth of God. I have repeatedly told you that he cannot & dare not attempt to put down the truth confessing of it that it is what it is - that it is only by causing misconception that he is able to lead men captive to him at his will.

The object which I have specially in view at present

is the setting forth to you what the character of that ark in which men are found who are safe in the prospect of the coming deluge of God's wrath. You are aware that our Lord told his disciples what the signs of his coming were to be & so spake a word intended to prepare them that that day might not come upon them as a thief in the night. i.e. unlooked for - unexpected - & that he gave them the flood as a type of that which was to take place at his coming - his coming being the antitype. And there are many fearful points of correspondence set forth. The careless & unprepared condition of the world before the flood is said to be the same with what shall be its condition when Christ shall come. "In the days of Noah they were eating & drinking, marrying & given in marriage & the flood came & swept them all away - so shall it be when the Son of man cometh": giving us a picture of peace & fancied security, & total unpreparedness for the awful calamity - just as it is elsewhere said that it shall come as a thief in the night on those who are not children of the light & of the day - as to which I beseech you to observe that it is not to be a world that is converted i.e. in which there has been introduced a glorious millenium by the power of the Spirit blessing the preaching of the Gospel turning men's hearts every where to the obedience of the faith - it is not to such a world that the Son of man cometh but to a world asleep in carnal security - asleep - in the night - in the darkness of ignorance just such as the world was in the days of Noah. And oh my dear friends observe that it is merely that we are taught that the days of Noah are typical of the days in which the Son of man shall come in that the world sleepeth in false security: but we are to look at the smallness of the

number that were an exception - the eight persons saved in the ark - as having an awful meaning. I don't mean that the number is to be literally eight persons but that the state of things shall be such as that the condition of the great mass shall correspond with that of the mass of mankind before the flood while the number prepared for that day will be but the little flock - Observe that when it is said the Gospel shall be preached unto all nations it is added for a witness against them. There is to be an election taken out from them but in respect of the great mass the Gospel it is foretold is to be a witness against them. And it is fearful how, with the experience of the past dealings of God with man, & with these past dealings set forth as a light with respect to his future doings, men should yield to the delusion of thinking it an objection to any doctrine that it went to make out that the great proportion of men were in an evil state. It is inexcusable in men to say, "how can the few be right & all the rest wrong" this is inexcusable when we are still living before Christ's second coming. How can people have any apology for giving weight to such an argument when they are distinctly told by Christ himself that the state of things in the days of Noah was what is to correspond to the state of things when Christ comes back again. Observe how God will be justified & men condemned in this matter & how utterly without apology this carnal reasoning will be found seeing that God warned men & told them before hand, what should have convinced them, that it was no objection against any doctrine that it taught that the few only were in a state of salvation - but that on the contrary if a person should come & say that the many were safe this would itself be a reason for holding that he taught not the truth.

But my dear friends in tracing the correspondence

between the flood & that second coming of our Lord of which it is the type, it is obvious that the most deeply interesting question concerning the whole of that event is what was shadowed forth by the ark. What is it now that corresponds to the ark in which the eight persons were saved & what is it to be in that ark, & so to be in a condition of preparedness for the coming judgement.

"Baptism doth also now save us by the resurrection of Jesus Christ (not the putting away the flesh of the flesh, but the answer of a good conscience towards God." The reason why he describes the ark with which we have to do & by the word "baptism" first, instead of at once saying "the answer of a good conscience towards God saves us" is that he refers to that into which we are baptised, the resurrection of Jesus Christ. It is important that you should understand the meaning of this word baptism as employed in the Epistle, & as made a ground of exhortation or of consolation. When <sup>in</sup> writing to the Christians reference is made to their baptism it is important that you should understand that it is to the truth into which ~~we~~ <sup>they</sup> have been baptised that the reference is made & not to the ordinance itself - that the ordinance is always the expression of another & a deeper thing - & that when mention is made of our being buried with Christ in baptism & also in baptism raised with Christ this refers not to anything contained in the baptism itself: but to that truth of God in Christ into which we have been baptised & that in order the true salvation contemplated of God, there must be in reality in us a baptism on the professed faith of which baptism is administered into the truth.

Baptism is here said to be the answer of a good conscience toward God & to be by the resurrection of Jesus Christ. I shall first consider with you as God may enable me, what is meant by the answer of a good conscience toward God for this is the condition in which we must be found if we would be found of the Lord in peace at his coming. The idea here given as of the condition of things when Christ comes to judge us is this that there will then be a certain portion of the children of men who will have the answer of a good conscience toward God - that the rest will not have this answer of a good conscience toward God - that those who have the answer of a good conscience towards God will be borne up upon the flood, as those in the ark were borne up & be safe in that fiery deluge which will be destruction to the rest. It is quite obvious that it is not the having believed something - or the having done something - the holding of any doctrine or the having conformed to any rule of life or practice that our attention is here directed to. The answer of a good conscience toward God is a substantial thing in <sup>the</sup> person. It proves often perplexing! & it often may be, I doubt not the source of delusion to those who will not look narrowly at it) to set forth <sup>so unqualifiedly</sup> that it is nothing in ourselves that is our peace. This is the truth - this is the precious truth of God, that where there is a true peace, that peace is derived not from any thing in the person having the peace but from that which he sees in God. There are two opposite misconceptions to which you are exposed in hearing the truth on this subject - A person may say, when it matters not what we are for we are taught

that there is something outside of us which is enough for peace - & as there is something outside of us which is enough for peace, then, let us have peace in whatever state we are. Now observe the amount of this statement. It is saying just that you understand the meaning of what is taught to be this that God has done such things concerning you already as makes your state a safe ~~one~~ state, whatever your own condition is. Now to conceive that this is what you are taught is a most fearful delusion. If a person conceives for a moment that the thing taught is "you are wrong not to be rejoicing & I come to you & find you not rejoicing & I blame you because you have not peace & joy simply because you have not peace & joy he does not know the thing said. It is true a person is to be blamed who is not rejoicing & is to be condemned who has not peace - & that no person has any excuse for not having peace but the ground of this condemnation is not simply that he is not rejoicing but because of the fact that there is that in God which he ought to have known & in knowing which he would have been made to rejoice.

On the other hand, when it is said that a person is to be aware of the mistake of thinking that all are to be in a state of security whether they are changed or not - that there is a real personal difference between the person saved & the person lost then there is danger of the mistake of looking for this substantial change in order to have confidence towards God. Now I beseech you in proportion to its importance - its exceeding great value, for it is no light matter, for

it is your life - Oh be at pains to distinguish here between things that differ - I seek to know - I do not think it a vain thing that you should have pressed upon your attention the distinction between the errors, <sup>low</sup> either side of the truth & see the harmony of the statements that are really made in this matter - They are these.

It is first of all stated that the confidence of the true Christian is a confidence springing directly from that which he has outside of himself. Then again it is stated that the true Christian is substantially & really inwardly different from the person that is not a Christian. Now it is these two statements which appear opposite to each other - seeing that we would have you rejoice in that which you are looking to & yet unless we see in you that in which we can rejoice, we cannot rejoice over you. But here is the harmony in this seeming contradiction. The inward state that is needed is that you should rejoice in that outward thing. When we demand of you to rejoice in an outward thing we don't find you rejoicing in an outward thing - you comply with our demand & have come to rejoice in the outward thing <sup>when</sup> which you present to us in Christ you are not in the state in which you were before you rejoiced in that outward thing. The difference between the state in which you were & the state in which you now are is that now you are rejoicing in the outward thing presented to you. This makes both harmonise - that the confidence is altogether from the things & yet it is needful that the person be changed just because in cherishing the required confidence you are in the right state, & the change we wish to produce in you is that you should cherish this confidence. But my dear friends you must have a more substantial hold of it than this, otherwise

you may be satisfied with empty words. Don't mis-  
 take as if mere confidence were the thing desired. It  
 is a true description of the change that takes place in  
 conversion, that whereas the person was formerly  
 without confidence, he now has confidence in the  
 sight of God. But this is not the full description  
 of what we are seeking after. The reason why we value  
 this confidence is, not because confidence is a comfort-  
 able thing in experience. A person who is in a gross  
 delusion of Satan's may have confidence—he may have  
 peace & confidence & joy in the delusive thought that  
 he is quite safe. But would we rejoice over that  
 peace? Could we have any satisfaction in thinking  
 of that confidence or joy. Oh mistake not the  
 matter. You are prepared for falling into the  
 mistake by the way the world speaks in these  
 matters. Satan has taught men to say of each  
 other in the way of mutual indulgence. It is  
 all very well if he is pleased—If he pleases him-  
 self & is contented it is all very well. And on this  
 principle many people will say "well I would  
 not disturb your assurance & I am glad to see  
 that you have it. But don't insist upon every body  
 else having it. Now this is awful. If the person  
 having assurance rests it on a ground which  
 the other denies to be true, it is most inconsistent  
 to be glad to see him have it. I have met with  
 persons who would say we can rejoice that you  
 have the happiness of feeling assured, at the  
 very time I told them that all my happiness  
 arose from a doctrine which they believed to be  
 false. Now what state is that in which  
 can so speak to its fellow-creature which can  
 say I can rejoice over your joy & yet the doctrine

which is the ground of your peace I believe to be untrue? Is not this to say, that if a man is at peace, that is enough? My dear friends it is not peace, it is not joy that we desire for you but the answer of a good conscience toward God. This is the thing - it is the answer of a good conscience towards God. The reason why we rejoice over the joy that is felt in the outward thing which we present to your faith is that that outward thing is the glory of God in the face of Jesus Christ. It is because of the nature of the thing in which we would have people to confide that we can rejoice in seeing them confiding - it is because the confidence is the answer of a good conscience toward God. ~~It sounds very like a different thing~~ Now my dear friends what is the answer of a good conscience toward God. It sounds very like a different thing - It sounds never like what men speak of when they say that they may be ignorant - they may be mistaken - & many faults they doubt not they have, but they are sincere - they are honest. This is what men call the answer of a good conscience toward God. Now this is a source of confidence which I have always set forth as utterly delusive & false - pressing on your attention that there is no lie among the many in circulation <sup>on these subjects</sup> more pregnant with destruction to souls than that sincerity is religion. This is not the answer of a good conscience toward God because there is no holiness in it - & this is not the answer of a good conscience towards God because the true God is unknown to the person who speaks. This is just such an answer as you may find in

in any false form of religion & you will find in every form of religion persons who honestly say they are in earnest & who have comfort because of the feeling that they are sincere & in earnest. There are two respects in which this is not the thing we are seeking after - first there is no holiness in the feeling & secondly there is no seeking the true God in it. Being in earnest implies nothing more than feeling the importance of my own salvation - nothing more than a selfish feeling desire for my own safety - There is neither good nor bad in it - implying no more than this - you don't tell me whether a man be good or bad - whether a man is holy or unholy - whether he loves righteousness or iniquity, when you have told me he is in earnest for he may be just as much in earnest in the wrong way as in the right - as much in earnest in the pursuit of good & evil as in the pursuit of good - & so we find it & this is the very thing which commends it to men, that it has the effect of doing away with the distinction of good & evil & puts all religions on a level. What is proved to be really known of God by one's merely saying that he is in earnest & has a wish to please God? If you come to the person so speaking & ask him about the character of God you will find him more than likely not merely ignorant of it: but contentedly ignorant - not only having no right views but thinking it not necessary to have any yet contenting on the subject of God's dealings with men to view them so much as the mere expressions of a sovereign will as to leave the heart & feelings

of God quite in obscurity.

But my dear friends, what is the thing which we are enquiring into for this is ~~the same~~ <sup>what</sup> which it is not - what is it the apostle speaks of when he speaks of the answer of a good conscience toward God. This is the same thing that is spoken of when it is said. Let thine eye be single & thy whole body shall be full of light. If our heart condemn us God is greater than our heart, & knoweth all things. "Beloved if our heart condemn us not then have we confidence toward God (1 John III 20. 21) we find that for which we seek in the Psalms in the constant blending together of trust or confidence with righteousness - in the call to the righteous to rejoice in God - & in such prayers "Judge me according to mine integrity - Deliver thou my soul for I am holy. -

Now there is a very great difficulty always meets us in enforcing this in its sounding so like teaching men to have confidence in their own deservings.

We teach decidedly that no man can cherish a right confidence before God who has not a holy confidence & that no man can have a true peace before God in any matter in which his heart condemns it - as it is written, "I regard iniquity in my heart, the Lord will not hear my prayer. But it is not difficult if you will just submit as little children to be taught of God in the matter, to see a very wide difference between self righteousness & the answer of a good conscience towards God. The word answer implies just response - echoing - it is just like light reflected - it is as if you were to say of the

light of the sun falling on a mirror & cast back again - the image that the mirror's brightness reflected was "the answer of light". In this way the answer of a good conscience towards God implies as it were a voice coming forth from God, & a voice in answer meeting the voice of God. I wish you to see that there is considerable importance in this word "answer" because it directs ~~the~~ the soul's attention to a transaction between the soul & its God - because it does not fix your attention on a state of the soul, looking to the man<sup>ly</sup> himself & considering what the man is in himself - but fixes attention on a state of the soul taking God & the man into account. There are two persons concerned in this matter, God & his creature. It is not as if you were describing the man & saying how he feels in himself. The man is spoken of as a being listening to his God speaking, & replying to the voice of his God. This is implied in the word "answer" - it is the answer of a good conscience towards God. Thus when the Lord says "seek ye my face" - the answer of a good conscience is "thy face Lord will I seek". When the Lord declares that he is a father & says "my Son give me thy heart" the answer of a good conscience is the son saying "Father my heart give I to thee". It is the voice of God coming forth, & man meeting & replying to that voice with the answer of a good conscience.

Now my dear friends what is a good conscience? A conscience void of offence towards God & towards man - a conscience that oweth nothing but love & is paying its debt - a conscience that is not reproaching - a conscience that is not condemning - a conscience that is therefore peaceful

because it is not condemning. Now observe what is implied in the answer of a good conscience towards God. The answer of a good conscience towards God implies that when God speaks & declares to us his own character & our place in his sight our hearts respond to his declaration as quite satisfied that these things are so. You will observe that it suppose first of all, Gods voice, Gods word, testifying to us of God. It then implies on our side a meeting & echoing back of that word of God - it implies the Amen of our hearts to the declaration of God as to who he is - what he does - what he requires. God says I am love - the heart says Amen - so be it. God says I am holy - the heart says Amen - so be it. The Lord says I am righteous - the heart says Amen - so be it. The Lord God says I cannot look on sin without abhorrence - & the heart responds Amen to this word of God likewise. God speaks plainly & says, I have appointed a day in which those who are opposed to me shall be hurled from my presence into utter darkness & those who are contented to have me for their King shall reign with me & the heart responds to this saying, Amen, so let it be. Now if the one part of this be a reality so will the rest be likewise. It is a delusion to think we can say Amen to Gods character if we do not say Amen to Gods judgement. It is a delusion to think that we can delight in the fact that God is good & holy & not delight in the fact that God will judge the world in righteousness. The reason why we cannot rejoice in Gods righteous judgement is that we feel not prepared to meet it. But if we are not prepared to meet it

it is that we are unwilling to have Him as King & if we would not have this King to reign over us, then it is quite clear that it lies in us to say that we rejoiced in what he is. The person who really rejoices in what God is would have none else to be God but God, and would not have God to be sinner than he is. All that is implied is that we should be satisfied to have him as King & to let him occupy the throne of our hearts - & therefore if we profess joy in what he is, & at the same time are afraid to see him come forth as King judging righteously, then we are proving that we do not delight in him. What is the origin of the possibility of our deceiving our selves in this matter? It is this - In our natural state there is a law written on the conscience that is not in the heart - a law testifying to what goodness is, while our hearts are enmity against that goodness. Now we can state very easily that we see & acknowledge according to this law what goodness is, at the same time that we feel this to be against ourselves. But in the answer of a good conscience toward God it is not merely the admission that such is the thing it ought to be - but the rejoicing that such is the thing that is that we have. It is not that we acknowledge that it is right that God should be love & that God should be holy: but it is that we rejoice that he is holy & that he is love. Now the object of God is to bring us to this state - & this is the real answer of a good conscience towards God. It is when the heart of man & the law of God are one - it is when our will is brought to be one with the will of our God so that we would not have that will other than it is. - And whenever that is the case, then it is quite clear that we not only will rejoice in what we

are told of God's character but must rejoice in what we are told of God's judgements. Seeing that the one is just the following out of the other - the one is just God's acting upon the other.

Now observe in order to our having the answer of a good conscience, there are these two things necessary - God must be known - & God must be so known as to reconcile us to what he is. It is necessary I say in order to our having the answer of a good conscience towards God: First that we should know what God's voice is - that we should hear God's voice declaring of himself what he is. We cannot without the realization that God is truly that which he is - we cannot without this have any answer of our conscience towards him - but then we might suppose though it is not the fact, that it were possible for us to know what God is at this moment, & still that that knowledge was not of such a kind as reconciled us to God. Now this is the great thing for you to know - that this cannot be - that the thing which God speaks when God declares what he is - that the name of the Father which Christ declared to men is such a name that to know it necessarily carries along with it that we are reconciled to it. This is the way in which the answer of a good conscience towards God is accomplished - through the knowledge of the name of God. i. e. is on the principle of dealing with rebellious subjects in a way of giving them such a knowledge of their King as puts down rebellion & makes them contented with being subjects. I wish you to see how this acts - if there are people moved to rebellion against their King & if we can persuade them

of the goodwill & kind purpose of their King in all he does - & not only so but also of his discretion & wisdom is as that they are made to see that he not only wishes them well but that he knows what is good for them & if they can with truth satisfy themselves that his power is equal to his will & to his wisdom then they must be reconciled to him - seeing in him everything which their hearts can desire in a King they must be reconciled to him as a King.

But my dear friends, there is one point of great importance, the difference between the way in which you would go to work in reconciling subjects to their King & the way in which you would go to work in reconciling sinners to their God. In the former case you go upon the supposition that the rebels have no objections to having a King - but in the latter case you must go upon the supposition that it is not merely that sinners have wrong apprehensions of God but that they are unwilling to live under a God at all. This is the great evil & is the source of the other, & it is the unwillingness to have a God reigning over them that creates their false views of the God that does reign over them for all these false views are just what men have recourse to when as excuses in not acknowledging God as God. Therefore in order to the answer of a good conscience towards God there must be what is able to overcome this evil - And what is able to overcome it? I see in the sternness of God's love, in the uncompromising character of God's righteousness: in this I see the important influence which is to accomplish this. That is

the fixing part of the revelation of God made to us - that which shuts up into the faith & the life. Oh beware of cherishing views of God's character apart from God's government. God apart from holding all power in his own hand & determining all things according to the counsel of his own will. It is one thing to say that I come to people & tell them that the God against whom they are sinning is a God whom they ought to love because his character is so & so - and another thing that I come & tell them that he is a God whom you ought to love - & not only so but a God by whom if you be not taught to love him you will be made to suffer righteous vengeance. The latter view is what gives its fixing power to the other, & while in fact it is the apprehension of God's character that changes the heart in its feelings towards God it is the apprehension of God as God that fixes our attention upon God's character. It is important that you should see this & feel that unless God is held before us always as the mighty Disposer of all things that there is an unfix'dness - a want of power to bring us to the point & keep us in the contemplation of that which God truly is. These things then we must learn concerning our God - we must learn His fixed determination to bring everything under subjection to his own righteous course, & at the same time we must learn concerning this determination that which is fitted to reconcile us to it. The one fixes us to the necessity of acknowledging God the other changes us & makes acknowledging God a joyful thing. The one could not be enough without the other

The assuring us however strongly of God's determination to judge the world in righteousness would not be enough of itself to prepare us for that righteous judgment. But when this purpose of our God along with our creature dependence is forced upon our attention & we are made to feel ourselves ever at his disposal & when we are made to feel along with this what his character is upon whom we thus depend, it shuts us up to the receiving of his righteous will; & seeing there can be no escape from him on the one side & seeing on the other side the righteousness of his government we are in the light which is fitted to produce the answer of a good conscience toward God.

But there is an important consideration in the fact that this answer of a good conscience toward God here spoken of is a thing to be produced in sinners. It is not a thing to be beheld in Angels, but a thing to be produced in sinners. It is quite a different thing to say that creatures are created capable of knowing God, & that there is a view of God given fitted to make them have confidence towards God from what it is to say that it is contemplated to make those who have existed in a state of enmity & rebellion to exist now in the state of reconciledness to & delight in God. Now my dear friends, there are only two ways in which we could conceive of the answer of a good conscience accomplished in a person who has once been without it. There are only two ways in which we can conceive one who has dwelt in a state of distrust & of fear & enmity brought into a state of peace in the thought of his God. The one would be that God should speak of the sin with which he was chargeable in such a way as would take away from him the feeling

that there was in it any right cause of distrust. I suppose a peace that person thinks who says "I cannot believe <sup>that</sup> I am forgiven because I feel that I am a sinner" as if in bidding men to have peace towards God, you were teaching them to think it a small matter to have broken God's law. To say, "How can I believe in the forgiveness of my sins, seeing I am conscious I am a sinner?" is just as much as saying "you are contradicting my conscience, whereas my conscience tells me I am a sinner - you seem to say I am not. Can I believe you therefore?" But this is not the thing spoken of at all. If God were to say to us, you have been all along in a mistake in thinking that sin which you call sin, & in believing the voice of your conscience charging guilt upon you - it is all a delusion - there is no such thing as sin or guilt attaches to you. If God were to speak thus he would be speaking what would be fitted to give you peace but peace through changing our notions of good & evil & such would be one way of giving peace. & it is a way taken - not indeed by God - but by the Devil. - There is not a particle of hope cherished by any one not born again of the Spirit that is not cherished substantially in this way. viz. assuming that the Lord regardeth not good nor evil & that indeed we are not in truth capable in respect of sin. This has been often published to the world by the more daring of Satan's servants who have denied that men are responsible. Some have dared to teach this - while many are living upon it who have never dared to speak it & who indeed would shrink from the uttering it. & practically it makes little difference whether men say that they are not responsible or that

God does not mark strictly good & evil - or that, while marking it his mercy (Conceived of vaguely or connected with the atonement of Christ not rightly understood) will prevent his judging men in that righteousness - I say it makes practically little difference in which of these ways the thought of sin comes to be no longer a burden. But in no way is it said to you that God is indifferent about sin - It is not even said to you that by all God's hatred to sin has been so exhausted in the sufferings of Christ, that though otherwise not indifferent to it he may now be indifferent to it in those for whom Christ died - that because Christ made atonement therefore God looks on sin in man now in a different way. But what is taught is that God did really write that law on your heart which testifies that man is a sinner & that that law is not contradicted by the revelation contained in God's word. If indeed the Bible contradicted my conscience, then I might reject the bible because it professes to be a word of God, & I have previously got a word from God in the conscience & one word of God cannot contradict another therefore if it contradicted conscience its claim to be from God must be false.

The other way in which we can conceive the conscience once laden with a sense of sin & guilt, now made to have a peaceful & a joyful answer towards God, is through the remission of sin - not the denial of the fact of sin.

Now my dear friends what is the remission of sin? What do we preach in saying your sins are forgiven? I beseech you be not carried away with any false meaning put on these words.

You will find this matter clearly set forth in the tenth chapter of the Epistle to the Hebrews. I am not now going to illustrate it, but you will find the Apostle there proving the remission of sin through the Sacrifice of Christ & that because it accomplishes the remission of sins therefore is the sacrifice of Christ the final sacrifice & having proved the remission of sins he thus proceeds "Having therefore ~~for~~ <sup>for</sup> ~~Joseph~~ <sup>brethren</sup>, boldness, (a liberty) to enter into the holiest by the blood of Jesus by a new & living way" I beseech you then observe it is no unwarranted use of words to say that remission of sins - forgiveness, pardon means the removal of a barrier & the giving free access to God: for the Apostle first proves the remission of sins & from the remission of sins goes on to state our liberty of access into the holiest & he is stating it as the conclusion, observe at which he has arrived that is, he has all along been proving the remission of sins & having proved it he <sup>says</sup> <sup>I have</sup> therefore access into the holiest by the blood of Jesus which surely is making remission of sin & access into the holiest just one & the same thing. But what is this access to the holiest? My dear friends you must see that the remission of sins is a substantial thing & more than a liberty to come to God. It is power also, for it is a living way which we have through Christ. It is a living way because there is not merely granted the privilege to approach God but the power in which to walk with God & this is what makes that remission of sins which is preached to be fit to give the answer of a good conscience towards God. That answer is found in the state of mind of a person who is rejoicing in God, undevoted

- standing that he has not merely liberty to have communion with God but that he has also power provided for him for that communion. Now my dear friends observe how this remission of sins exactly provides for the sinners peace without teaching him to make light of sin because it removes the difficulties that were in the way of his walking with God & rejoicing in God. All things pertaining to life & godliness are bestowed in this that he has access to the holiest in the new & living way which is Christ - & therefore when God says "Seek ye my face" then he may answer "My face will I seek."

Now this answer of a good conscience toward God which a person having the knowledge that he is a sinner is to possess, & which he will possess when he sees what is meant by the gift of Christ. is here said to be by the resurrection of Christ. The resurrection of Christ is that, the knowledge of which enables us to see that we have access into the holiest by his blood. It is when we see him exalted as the fountain of a new life, as having life for us, that we are really in a condition to worship God. To speak of the resurrection of Christ is to speak therefore of the true remission of sins. If we see that the remission of sins contains within it the power to walk with God - if we see that the way is a living way then we will see that the fact of the manifestation of God's righteousness ~~and~~ condemnation of sin in the shedding of Christ's blood is not all the ground for peace but that we have it in this other fact that Christ has power over

all flesh. Observe what the condition of the sinner is. He has not merely a conscience burdened with Guilt but a Body of Sin & Death.

If we had nobody of sin & death then our conscience would be unburdened & we would be made free just in the knowledge that God forgave our iniquity - just in the knowledge that He put away our sin. But while we have a body of sin & death, we cannot in that body of sin & death have the answer of a good conscience towards God excepting through the resurrection of Christ - excepting through the power of the risen Christ living in us by the Holy Ghost.

I am not now speaking of the gifts of the Spirit, but of the resurrection of life which is by the faith of the Son of God - of that life which is oneness of mind with Christ through the presence of the Spirit of Christ in us. I cannot now dwell upon the distinction but I wish you to understand when I speak in reference to the answer of a good conscience towards God as through the resurrection of Christ. I desire you to see that answer in the oneness of mind with God which we are enabled to have through the power of the risen Christ dwelling in us - not any power which through faith we can put forth but just the oneness of mind with God which is through the Spirit of Christ dwelling in us. This is the answer of a good conscience towards God by the resurrection of Jesus Christ.

Now my dear friends observe the view which this gives us of the present condition of things. There are many practical views of it which I trust to be able to bring before you in the afternoon discourse but before I conclude just now, I would desire to press on your attention the view thus given of the present state of things. Christ has come - Christ has died to live -

you - Christ has condemned sin in the flesh - he has been raised from the dead by the glory of God the Father - he has been raised from the dead by the glory of God the Father - he is now exalted at the right hand of God having received the Spirit as a living head for man. The object of this arrangement on the part of God is that we, seeing Christ as our head, should see ourselves in this situation that whereas we are justly condemned because of our sins, we are righteously forgiven because of Christ's righteousness - & that that standing which we had outside of God's favour & outside of the accept<sup>to</sup> God which was the consequence of sin has been changed, & now our condition is within the circle & now we have free access to God. Further we are to conceive of ourselves not merely as having this present liberty of approach unto God which is an outward thing but also as having in Christ the power to walk with God - the power to know God & to rejoice in God.

Now observe my dear friends observe, it being the intention of God that we should thus see our own circumstances - what follows? That men are either in the one or in the other of these <sup>two</sup> conditions - either still as if these things were not so or feeling or living in harmony with these things - that is, either still ~~being~~ feeling their sin to be unforgiven & the condemnation of a broken law still upon them, & themselves still in all the helplessness of this body of sin & death - or moving on the face of the earth as those whom God has forgiven as those who know that God is not imputing sin to them & who feel that they have all strength for holy communion with their loving & forgiving God & Father given them in the Lord & Saviour Jesus Christ. Now the first of these conditions is not the answer of a good conscience toward God.

He may be quite in earnest; observe, in his endeavours to get that remission of his sins which he may be hoping & in that restraint which he puts on himself to please God whose forgiveness he feels desirable, he may be conscious of a real wish to please, he may be thus honest in the matter of salvation but he has not the answer of a good conscience toward God, because instead of being delighting in God & rejoicing in the love & holiness of God & of giving thanks at the remembrance of God's holiness he is in a condition in which he cannot yet rejoice in God's righteous judgment & in which it cannot yet be to him a matter of consolation to him that God is to judge the world in righteousness, & any religious enjoyment he has is not enjoyment in God at all, but enjoyment in the notion that he is getting forward towards pardon & safety & happiness. Just like a man who if he were on the summit of a high hill would see a glorious prospect beyond it but who is still at the foot of the hill conceiving with himself that if he were at the top he would have the glorious sight. The present enjoyment of such a man does not spring from that glorious sight for he is not seeing it. His enjoyment springs from the hope that he may yet see it. This is the condition of the man who is hoping for forgiveness. If he were once in the belief that his sins were forgiven then he would have the love of God resting warm upon him, but in the meantime all his joy is from the hope that he may yet get to that point. There is no present answer of a good conscience here - there is only the hope that he may yet have it. The answer of a good conscience is to such a man a thing anticipated - a thing longed for, but not a thing he yet has where as the person who is in Christ beholding this scheme

of God, understanding it & confirming to it has the answer of a good conscience toward God - he is now delighting in God through Christ - he is at the point to which the other is always looking forward - he has reached it already & he starts from the point towards which the other is always stretching. He begins upon this ground "God has forgiven my sin" & from that point he looks to God peacefully, he looks to God joyfully - & seeing the glory of God manifested in God's forgiveness to him & being led into the deep things of God's character by the work of God through which he has this forgiveness, he has the answer of a good conscience in contemplating God's grace to him. The peace that is produced in him is a holy satisfaction in what God is & therefore is it the answer of a good conscience toward God. And as I spoke of the word answer formerly I now again recur to it, & beseech you to observe that it is an answer of a good conscience toward God - it is not a state of living just like God - nor of thinking of God but a joy in communion with the living God meeting every moment the outcomings of his mind with a response of delighted acknowledgement.

Now my dear friends according to the principle laid down in our text when the fiery deluge of God's wrath is come & when the earth & the things therein are burnt up, those alone are in the ark who are in this good conscience towards God - these & these only. It is not those who are hoping for pardon - who are hoping for mercy, not those who are ~~at~~ hoping that they may yet have the unburthened conscience of those who are in the ark - those & those alone are in it who are at peace with God through Jesus Christ - who joy in God through Jesus Christ - who are just meeting the glory of God in the face of Christ with intelligent &

grateful sympathy — — These are they who are in the ark.  
 It is a common thing to say — They are few indeed  
 who feel. & I have not the slightest wish to contradict  
 the statement. I mean, I have not the slightest wish  
 to gain indulgence to what I say by making it appear  
 less exclusive than it at first sight appears to be —  
 I feel too deeply that its representing the number who  
 are prepared to meet their God as comparatively  
 very small is alas no just objection to the doctrine.  
 Remember we are speaking of the Ark. The original  
 ark — the ark which was the type of that of which  
 I speak which is the antitype — contained only  
 eight persons. Nor is there any reason to doubt  
 but that the number found in the true ark when  
 the Lord comes will be small indeed in comparison  
 of what a false charity is willing to take for granted  
 to be safe. — I know how much those who are  
 not conscious to the possession of that answer of a good  
 conscience towards God which I have now described  
 shrink from the declaration that those who have it  
 not are unprepared to meet their God, & have no  
 prospect but condemnation. & I would desire to speak  
 with much tenderness to them but it must be the  
 tenderness of stern & uncompromising truth. Why  
 have they not that which is required? Because  
 they suffer not the counsel of God in Christ to enter  
 in as light into their minds. This alone is the cause  
 for the love & grace of the coming Judge manifested in  
 the Cross would (being believed) prepare them for  
 his coming. I know that it is little felt in the hour  
 of distrust & want of confidence that confidence  
 is to spring from seeing God in Christ & from that  
 alone. But my dear friends be assured there is  
 a delusion in the state of the mind that feels

as if it would require something more for its peace than the knowledge of the counsel of God in Christ & whether this be the experience of one who has rejoiced in God or of one who has never rejoiced in God, the delusion must be the same. It is quite possible for a person who has seen the glory of God in the face of Jesus Christ & who has learned that God is not imputing sin to him - it is quite possible for him subsequently to be beguiled from the simplicity that is in Christ. As the serpent beguiled Eve by its subtlety, so may your minds be beguiled from the simplicity that is in Christ. But if in your losing peace & confidence you conceive for a moment as if you had not gone off the ground you formerly occupied then the beguiling will continue. You are not understanding where you have gone wrong, if you think you have still the same apprehension of God in which you once had a holy joy though now you have not that joy. So long as you have this false feeling you will look for the answer of a good conscience toward God to something else, than that which alone can give it that is something else than the full intelligence of God's plan in Christ: that something else is not to be found - nothing else can restore your peace but return to the light out of which (whether you admit it or not) you must have departed. And I beseech any of you who are beguiled of Satan to hold it as a fixed thing that it is only in being beguiled from the simplicity that is in Christ that a man can cease to hold fast the beginning of his confidence. You have been tempted to think that the footing on which you were before God was to change in your progress, from what it was in your just first starting & that your confidence was to assume some higher character & looking for this has occasioned the darkening of your spirit.

My dear friends, this is just the simple statement of the fact - that God declares to us that he has given us

in which all things pertaining to life & godliness through the knowledge of Christ. Therefore we must stand on this ground & never forsake it, that whatever any person may feel at any time - however any may become darkened - disheartened, & filled with discouragement - that it is unchangeably true that the person who is in the knowledge of the gift of God, is conscious of the fact that he is in possession of all things pertaining to life & godliness. We can never give up this ground for then we get into the old system according to which people get comfort when from their past communion with God in place of being restored to light by being restored to present communion with God & according to which in place of having their sin exposed, to know that they might be healed they have been rather comforted in their sin & sealed up in their error until God in his mercy has done for them that which men in their ignorance were doing all they could to prevent from taking place.

Oh then understand it, & I would just speak to any before me who have not the answer of a good conscience towards God - to any who do not at this moment freely rejoice in God as God, whereas I would express not being in a condition to welcome whatever God does - & more especially God's coming in judgement. I beseech any not now prepared to meet their God & who think that they have been in that blessed state to consider how they ever were in that state - what it was at any time that made them to be in it. If they were rightly in that state at the former time to which I refer - they must see that the ground for joyful confidence then trusted are not changed - & they must see that these are righteous grounds - holy grounds & that the very holiness of

God is opposed to them, continuing in this present  
 state of want of enjoyment in God. & that it is not the fact  
 that that holiness is in their way as an obstacle but that  
 should be to them as a ground of comfort that the revealed  
 will of God is their sanctification & that the holiness of  
 God is the very thing out of which they should take en-  
 couragement & be emboldened now to rejoice in the  
 Lord. Come back. I beseech you to the simplicity  
 that is in Christ & see that God speaks to you his  
 will - his present will - that you should be holy & reveal  
 his provision - his still unrecalled provision; for your  
 being holy, & that that provision is just the gift of  
 Christ & that that holiness is just the enjoying of the  
 gift of Christ & that therefore your present hesitation  
 to rejoice in that gift is just as if a man would say, be-  
 cause I have gone wrong I will continue to go  
 wrong - because I have sinned, I will continue to sin  
 because I have doubted I will continue to doubt - be-  
 cause I have refused the obedience of faith I will go  
 on & disobey. This is just the reasoning of one who would  
 find a reason for not rejoicing in God in this, that  
 he is not conscious of any previous holiness. To tell  
 you to rejoice in God is to tell you to be holy. The  
 word is always "Be holy" - "rejoice" - "look unto Jesus  
& be healed". And to us dwelling in a body of sin  
 & death - which body of sin & death never changes  
 'till the last moment of our life or till Christ come.  
 'till he changes it - it must be the continual command  
 & healing. Our holiness is a continual healing - a continual  
 restoring - a continual repenting - a continual coming  
 out of the state into the state of love - a continual bring-  
 ing a clean thing out of an unclean - a continual  
 presenting of self a living sacrifice to God - it is not  
 making clean once for all - but a momentary  
 cleaning

cleansing at every successive second. I do not mean a partial cleansing or an imperfect cleansing - or a progressive cleansing - for the provision is for a full & complete cleansing from the first & always. but I mean a cleansing that is to be done moment by moment - through a present faith & a present power of Christ in us. And through your not understanding the words "hold fast the beginning of your confidence?" Satan gets an advantage over you making you to look for a progress in holiness by which your rejoicing in God would change from its first character.

It is a blessed thing & arises out of the character of your present condition which I have now explained. that I can speak the very same <sup>words to</sup> the greatest reprobate that hears me - to the most abandoned - & most negligent of all godliness that I can speak to the most advanced saint here for I can rightly call on that reprobate now to rejoice in God - not that I would have him rejoice as continuing a reprobate but that when saying to him "Rejoice" I am calling upon him to be holy. Oh people will think of my calling all without distinction at once & now to rejoice in God as if I taught that I would have them to rejoice whether in holiness or in sin not knowing that the call to delight yourselves in God is in truth the call to repent & give him glory. It is the very same thing to tell you to rejoice in the remission of your sins & to say "be a holy" "be a righteous person". When therefore you object to the call addressed to all to rejoice in Christ you are in truth objecting to calling upon them to be holy: for it is not the fact that the previously holy may rejoice in Christ - but that to rejoice in Christ is to be holy, & then you say you wish men to be holy & yet in your jealousy for

being holy. You object to that which is in truth the call upon them to be holy. Am I entitled to say to every man "Be holy as God is holy." If so then there is given to every man all things pertaining to life & godliness. If this is not the case, then God sends me on an errand inconsistent with his own glory. For when it has come to pass that there is no longer space for repentance - when there is no longer the provision held forth by which men may give glory to God - when the Lord appeareth in judgement then the words spoken to the sinner are, "Depart ye cursed"

God will always speak to men according to their true condition. While there is a provision in life, the command of God is "Live". Why will ye die? While there is provision for serving God, the command is "Repent & give Him glory" while there is for every son of Adam provision for life & godliness - God requires life & godliness. But when the day is come in which matters are fixed for eternity even the day of the righteous judgement of God, then it is no longer "Repent" it is "Depart from me ye cursed"

Oh that ye would understand this there are just two words which God can speak to sinners - in a day of grace he can say "Repent" on a day of judgement he must say "Depart" - these are the two words - God is now sounding in your ears one of them. One of them is now - the present word is "Repent" "Give God glory". The present word is "Open your eyes on your risen Lord & rejoice that he is Lord of all" - The present word is "Look" unto Jesus & be ye saved Look he ye healed.

The present word is "See the King in his beauty & rejoice that he is the King". The present word is

"Know him in whose hands you are - as the same who laid down his life for you on Calvary - I love Him as your Lord & Redeemer. Oh! it is a word of mighty power: if heard as a true word. It is a word to convert & bring back to God where it is heard as a true word. But when Satan looks on & hears this word spoken then does he betake himself to every artifice to make you doubt that it is a true word. & when you ought to be repenting because God in Christ died for your sins Satan would have you doubt whether he died for you or not. & when you ought to be with open face beholding as in a glass the glory of the Lord Satan would have you enquire whether God indeed forgives your sin or not. & when you ought to be serving God in newness of life, Satan would have you enquire whether you have an interest in the risen Lord Jesus & in his strength. Don't you see that all these inquiries are necessarily things before the true service of God not after it. Don't you see that the service of God cannot be entered upon while these points are words of enquiry? And is not Satan in so engaging people just getting them to trifle away the present precious times the day of grace.

Oh what a dear bought day this day of grace is! It is bought with the blood of Jesus. And yet though thus dearly purchased Satan has prevailed to get men to make very light of it & to say O if this day of grace is all - if this is what you mean by the fruit of an universal atonement, it is a very small matter. Oh they know not what a mighty power of iniquity has come in through man's fall - they know not his power who is the Prince of darkness. & who had the power of death even the Devil. They know not what had to be accomplished in order to place man in a condition in which it could be said to them, "Repent & give God glory" who make so very light of the precious for eternity given to men in the gift of this day of grace. This was that mighty thing which Christ came to <sup>fulfill</sup>

-plish & however lightly men may think of it I say an universal atonement an universal pardon that puts no man in a condition of actual security & safety is no great matter yet my hearers it is the fruit of Christ's suffering & that which we are called to acknowledge as God's great gift to man, the talent for which you are all responsible & for which you must all give an account. Oh I beseech you therefore, to know the day in which you live to know the grace of God which is upon you - & then shall you have the answer of a good conscience towards God - & then shall you rejoice in God through Jesus Christ & then shall you be prepared for the fiery deluge that is coming & then shall you dwell in peace - & then shall that word be fulfilled in you "he that believeth shall not be confounded."

My dear hearers, will you not believe that God means to be understood according to the common interpretation of plain English words God says he hath no pleasure in the death of him that dieth. Why then will any one dare to say a word against this - why when God says that his <sup>goodness is</sup> leading to repentance & that his long suffering is salvation. Why will you gainsay it. Is it not truly awful that you will listen to any reasoning however plausible that would make you doubt that God loves you. Ought it not to be enough to lead you to suspect that there must be something wrong when you are so anxious to excuse your selves in doubting that God loves you all.

Satan may deck it out the best way he can but surely there is enough in the very thought itself to leave you without excuse if you entertain it - & yet are you not many of you holding that in point of fact there is no proof that Christ died for all or worse still holding positively that he did not? or are you not as is the case with others at the most, carelessly admitting that it seems to be true that he died for all but not think-  
=ing

it very important to press the matter? How awful the condemnation of hating between two such opinions! And yet how very few among you are calmly settled & clearly fixed in the apprehension of your own condition as bought with the blood of Jesus, as having in him all that your souls need - as having received in him the pearl of great price.

Do you not think that there is gathering a daily increasing load upon this people of responsibility & guilt? That it must be that if the things taught are true, every new hearing of them adds to your previous condemnation while the hardening of your hearts is just through the deceitfulness of sin. How could such important things hang in your minds so long, & you be so undecided about them had it not been for the hardening deceitfulness of sin? Is it not deceitfulness? is there not cheating in it - what leads you to put off from day to day? Is it not the hearts weighing reasons deceitfully? Can you say that the excuses for delay that they are good reasons? Can you say that the things which occupy you are more important than the things you are neglecting? Is it the love of God's glory that makes you undecided? Do you think it more to the glory of God that you should be undecided? you cannot say so. Do you think you can serve God better in the dark? you cannot say so. Do you feel within your selves? do you venture to say even according to your own apprehensions that you will walk more closely with God when you don't know whether He loves you or not than if you saw that He does love you? I wish you to see through such shallow devices of the enemy. It is that you love to have it so - this is the cause of your continuing as you are. Every abiding in darkness - every cherishing of doubt I am assured in the Spirit is connected with the same thing - & every time any child of falls into

such delusions, it is unfaithfulness to God that is at the root of it. When there is evil it must have a reason & that reason must be one consistent with God's righteousness. And it is an awful but most important consideration that whatever advantage Satan gets over any is owing to some unfaithfulness to God - some looking away from the face of Jesus - some interruption of your communion with him - some sowing to the flesh & looking to the creature. O then I beseech of you who have been conscious of this interruption of your joy in God that you would seek to understand the cause of it, & not rest till you know what the foe is you have within you & what the lurking evil is which robs you of your joy in God & God of his glory in you.

And I entreat of those who have not known what it is to rejoice in God as their own God & Saviour to know that it is not the want of explanation - of clear setting forth of Christ to know that it is not ~~because~~ <sup>that</sup> God has left his love without a witness: but that it is just the love of sin that in one man produces bold & daring enmity & scoffing & in another refined & ingenious argument & subtilty - & in another a cold & listless consent or admission, & in another a kind of respect to the truth with which the mind satisfies itself & goes no farther.

There are hearing me people of every one of these classes & the one explanation of the unbelief chargeable against them all is that they love the darkness rather than the light. O then, I beseech you the voice of your God that there is a fiery deluge coming that there is an ark preparing for the deluge in which you may be safe - that the word is "Be in this ark & you can then peacefully anticipate the fiery judgement. And that that ark is not any particular practise - not any particular doctrine - not any particular thing held in your intellect as truth but the answer of a good Conscience.

toward God. It must be an ark that must correspond with the nature of the torrent & fiery flood in which it is to float & that is the flood of God's righteous wrath. And what shall sustain you there but the answer of a good conscience toward God?

God give you to receive this word! Oh may God save you from being scoffers! Oh be not scoffers! Who can harden themselves against God's voice & prosper? Oh be not scoffers! Oh why does not the slightest tendency in your minds to scoff show you that you are on the wrong side? Oh is it not an awful account of the deep deep delusion in which men are that they can use scoffing & ridicule laughing in such a matter? May it not be proved to you that you are on the Devil's side by the very means which you employ in the conflict? That is an awful word which is written "the wise shall understand it none of the wicked shall understand." And so these warnings of God - these manifestations of his mighty power - these revivals of his gifts in his Church which God has granted in tender love - in tender love & in yearning over your souls that you may not perish - of these Satan is making use of as so many additional excuses for rejecting God's Counsel & denying his grace!







## Sermon XXVIII -

I Peter III, 21.

My dear Hearers, The words of the Psalmist "I will trust in the Lord, for there is no unrighteousness with <sup>him</sup> ~~me~~" are the only words of confidence which can be to God's glory.

It is only when we can see that in being our rock God is righteous - that our confidence in his right is a confidence to his glory: I don't now intend to refer to any of the things which I have stated from this passage in the former part of the day - but I desire to consider more closely (with you) than I have done "the answer of a good conscience toward God;" not in regard to the means by which we come to have this answer of a good conscience toward God; that is, the knowledge of the gift of God which is in Jesus Christ, nor in the way of any general description - as its being just the harmony of our mind with God's mind & the responsiveness of our heart to God's heart - but in regard to the particulars in which there is this answer - the subjects on which there is a voice from God speaking to man - & in the answer of peace on the part of man.

The Psalm which we have sung Psalm 32<sup>d</sup> in which the Psalmist says that having confessed his sin, God forgave it, & God healed him. sets forth one part of the answer of peace, for one part of that spoken by the voice of God: "You are sinners" & a part of the answer is "We confess our sins"

Now my dear friends, this is a most important part. There is health in confessing our sins. Confess your sins one to another that you may be healed. There is health in recognising in our hearts the evil & in recognising it as evil. The false healing of a wound to which we are continually tempted of Satan is the not confessing sin - the finding some excuse for it - in some way or other making it out not to be a great matter. It is a conflict against God's judgement of our sins which all men in their natural state are engaged in, & it is a feeling of success in this conflict which is the foundation of all the peace of the natural man. But it is in recognising the height & the depth the length & the breadth of our iniquity that we have the answer of a good conscience before God in respect of sin.

The answer of a good conscience toward God in the heart of one who has not sinned is not the consciousness of being a sinner, because if it were the consciousness of being a sinner, it would be the answer of a false consciousness in such a one - but the answer of a good conscience towards God in us who are sinners is in the confessing of our sin. This is what we are called to & there is healing in it.

Oh my dear friends would that we understood the holiness - the blessedness - the sweetness that there is in confessing our sins - would that we understood that there is a real substantial life of godliness in the true confessing of sin. The confession of sin is a very different thing from that general acknowledgement that we are not what we ought to be or that particular acknowledgement that in some things we have done as we ought not, which we meet with in natural men. The true

confession of sin is joining in God's estimate of it— giving up all debate & controversy with God in the matter— & falling peacefully back on God's judgment— confessing it as evil & as our evil.

Now there is a kind of despair connected with the confession of sin viewed by itself. If I confess I am a sinner, I confess that my condition is utterly hopeless in as far as it depends on me.

I confess that I find nothing in the <sup>world</sup> circle of my inward man from which I can gather the least consolation. In this view of it there is a despair attaches to the confession of sin at the same time there is a peace in it as it is arriving at a fixed thing & as it is a ceasing from controversy with God. But it is a forced admission that the thing is evil that is the confessing of the sin. Confessing the sin is not saying "this is what God thinks of it" it is thinking it my self what God thinks it.

Confessing my sin is not only saying this is God's judgement— but it is also my judgement. Now there is surely in this homage for God's judgement of sin is a whole judgement. If I am brought by whatever means to concur & conform to God's judgement of the sin that is in me I have a real reconciliation to God. I feel a real satisfaction in God's estimate of it, & a real response in my heart to God. The way in which this is accomplished is through the knowledge of the love of God in Christ, by which we are made not only to see what God thinks of sin, but to see the reasons for God's thinking of it & to feel their power. I do not here or say mean to enter upon the power of the work of the Spirit.

God's character from all appearance of selfishness in  
 his condemnation of sin & to convince us that in  
 that condemnation, he is truly good & righteous --  
 but what I mean now to shew you is that it is a part  
 of the answer of a good conscience that we no  
 longer veil our sins. The answer of a good cons-  
 cience in this is just the conformity of our judge-  
 ment to God's judgement: but the blessedness of it  
 is more - it flows from returning to God. The for-  
 giveness spoken of in the Psalms is God's making  
 good to the penitent - God's making good to the sin-  
 ner the assurance of welcome which God gives in  
 Christ. "I acknowledge that I have gone astray  
 & thou didst receive me back again." The forgive-  
 ness preached to you as an object of faith & by which  
 you are encouraged to return to God is God's wil-  
 lingsness to receive you & the assurance that there is no  
 barrier to your reception - but your confession of  
 sin is the ceasing of your own choice of the evil -  
 the coming to an end of your own delight in that  
 which God rejects - there is therefore in that which  
 is needful to the true enjoyment of the forgiveness  
 of God. It is impossible to be at the same time  
 refusing to confess our sins & delighting in God  
 for it is impossible to be at the same time excusing  
 guilt & delighting in the holiness that condemns  
 guilt. In every movement of my heart in which  
 I excuse my guilt in that movement I am reject-  
 ing God's holiness. There is an impossibility in our  
 returning to God except in the way of confessing  
 guilt - and the answer of a good conscience  
 towards God is when God says of the sin what  
 he thinks & my conscience replies that I also feel  
 towards sin the same thing. This then is the

first part of the answer of a good conscience towards God.

Now what is this answer on my part? what does God think of sin? Is it the answer of a good conscience towards God on the subject of sin - or is it the response in my heart to what God thinks of sin to admit that it is to be punished, or that it is obnoxious to wrath? No! this is merely acknowledging a fact which God has revealed about sin: but it is not ~~sharing~~ sharing in God's judgement of it. No estimate of the greatness of the coming wrath: or of the importance of my own escaping it is the least part of the answer of a good conscience towards God. That answer is this - that apart altogether from God's threatened wrath - apart altogether from the wages appointed for iniquity - apart from every evil that it can involve as arising to the sinful person, that apart from all this I see in sin that awful thing which God sees in it. If you look & compare of the mind of God as appertaining his wrath to sin you see God's judgement of sin as prior to God's threatenings against sin. God's threatenings of vengeance against sin arise out of God's estimate of it - we see there a state of mind in God with regard to sin out of which his wrath arises. Now the answer of a good conscience is the being ourselves brought into this state of mind. Now wish you to see how easy it is to be brought into God's threatenings & to be misled that they are the threatenings of one who will not change & having seen the importance of this from the

desire of escaping from the wrath to come - that we should be in the condition of shrinking from everything that we recognise as sin just because God condemns it - not because we condemn it - we condemn it along with God, but because of the importance we attach to the favour of him who has condemned it. This is the most secret hypocrisy we can have it is the setting up the will of God as the will by which we are to be influenced - even at the very time when we have no sympathy with God in giving that rule or appointing that commandment to which we bow: but are merely feeling that being his commandment we ought to be conformed to it. Now I wish you to look deeper than this & to ascertain what the real heart movements (from which your actions flow) are - I don't mean to say that we ought to forget that there is a wrath declared against sin & a reward promised to the righteous but I ask supposing there was no wrath to the wicked - no reward to the righteous & that you had none of those things at stake which people refer to when they talk of the importance of religion is there a root of love in you independent of all these things - is there I say a root of love in you independent of all these things - is there a mind in you on the subjects of sin & holiness & giving God glory, which would still continue & be enough to move you to that which is right after all these considerations were taken away. Observe I am not speaking of thankfulness for what God has done - I would have you to lay aside for a moment the recollection of the favours which God has bestowed for these favours are

not intended to work on you in the way of gratification but rather of instruction. — they are intended to bring out to you what the right thing is. "Hereby perceive we the love because he laid down his life for us."

Now having served that purpose you should be the same persons if they were all taken away. It is just as if I had received a letter to produce in me a particular feeling & this letter has been burned by some chance but I have previously learned its contents — if I have got the feeling it was intended to produce then I have got the good of it. So in like manner all God's gifts to us if they have served the purpose of working in us the life of God, should be things of which it should be true that though they were to pass away as a scroll which had been burned in the fire still the life which they had given would remain.

Therefore the question that we should seek to consider in respect of our confession of sin, is, how far it is the hope of pleasing God that leads you to confess — how far it is a kind of submission — a kind of acquiescence — a kind of taking up the word because you know it is <sup>the</sup> right one — or how far supposing all these things which make it desirable for you to meet the will of God to pass away there is in yourselves a real sympathy with the mind of God upon the subject of your sin & nothing less than this is a holy confession of sin in fact nothing less than this is a confession of sin at all. And when you consider how very like the state of a man's mind may be without him this you will see the importance of the question. Have you the answer of a good conscience? (Omission to write a line) Nothing less than this, is the answer of a good conscience to God on the subject of your sin.

God in respect of sin? —

Again have you the answer of a good conscience towards God in respect of holiness?

My dear friends, it is the will of God that we should be holy as God is holy. Now it is the mystery of our being that we may be in a condition at the same time to say "In us there dwelleth no good thing" & "Deliver thou my soul for I am holy" — it is the mystery of our being the wonderful state into which we can be brought through the knowledge of a risen Saviour & through the understanding of that gift of God which is in Christ that we can look on all we are by nature & consider all the evil that is in our flesh & see whatever of sin has manifested itself in the world to be in respect of the root of it all in us — & at the same time separate as it were between ourselves & ourselves & choose in our will the things which God chooseth & desire the thing which God desireth — Crucifying the flesh — making no provision for the flesh to fulfil the lusts thereof. It is in respect of this choice of this choosing of what God chooseth that the Psalmist says "that he is holy".

Now my dear friends consider this second part of the answer of a good conscience towards God. The former was confession over our flesh saying of it "it is evil" this is confession over the spirit of God given to us in Christ saying "it is good" And mark the place which I occupy as a person I am not the flesh I am not the Spirit — I myself have a personal existence separate from both. In my natural state I have

but the flesh. In the gift of Christ we have the Spirit. Our Lord Jesus Christ was precisely in the same condition. He had the flesh & he had the Spirit - but he ever chose the Spirit & crucified the flesh, & his life was a perfectly holy one because he always & entirely lived in the Spirit. Every unrenewed sinner is just exactly the reverse of Christ living altogether in the flesh just as Christ lived altogether in the Spirit. Every Christian is a mixture of both here, at one time sowing to the flesh & at another sowing to the Spirit.

But my dear friends the answer of a good conscience towards God in respect of holiness is in the Spirit - it is the saying truly "the Spirit we praise". There is a deep mystery in the fact that although the answer of a good conscience towards God is not seen in the members of the body of Christ that perfect thing which it was in Christ, is it still a saving thing. There is an indissoluble union between us & Christ in our human form brought to have this answer toward God although it never was in us the exact thing it was in Christ. But I now consider not the degree of this answer of a good conscience but the nature of it. And I beseech you observe here just in the same way in which a person cannot truly be said to be condemning sin in the flesh when sowing to the flesh, so a person cannot truly be said to be condemning wickedness in the Spirit when not sowing to the Spirit. It is a self-deception in us to be thinking at any moment that we are truly choosing the Spirit when we are not sowing to the Spirit. We are very apt however to get into this

delusion. the delusion of thinking that we are choosing holiness — choosing to walk in the Spirit — when we are not holy & are not walking in the Spirit. But this would be as much as saying that there was not power given us in Christ to overcome the flesh, that we have <sup>not now</sup> the glorious liberty of the sons of God, that this was still a bondage to which we are subject. But we are complete in Christ because there is no ~~limit~~ necessity in our condition for our being unholy. And I wish you to see the matter distinctly — There is a secret preference of the flesh in all sowing to the flesh. And I beseech you be honest with your selves & search the matter & see what you know of this answer of a good conscience towards God in respect of the Spirit of God.

I am not talking of what beauty you may associate with being filled with God's Spirit. I am not speaking of any outward thing, of any circumstances so to speak that are associated with having the Spirit in us — circumstances for example of glory of happiness or even of safety — though all do attach to it — & the man has the Spirit of glory resting in him in whom the Spirit of God is, & the man is set apart for blessedness in whom the Spirit of God is & the man is secure from the wrath to come in whom the Spirit of God is — But I speak not of these consequences of having the Spirit — of these accompaniments of the Spirit of God, but I speak of that which God considers in appointing

these accompaniments of that which God looks to  
 when he appoints a Kingdom & glory for those who  
 have the Spirit of his Son. I think of the princi-  
 ple on which God purposes to put so great honor  
 on those <sup>in</sup> whom is the mind of Christ & of that  
 answer of a good conscience toward God unexpressed  
 of holiness which is the heart's response to that  
 principle - & free choice of that holiness - that  
 Spirit the presence of which God so distinguishes  
 with ~~honor~~ favour. It is quite a different thing  
 to say "these things are appointed of God for  
 those who have the Spirit of his Son" & to desire  
 to have the Spirit that I may enjoy them & to  
 say "God appointed them for such a reason I  
 enter into such a reason & am of one mind with  
 God in the matter." Now it is of the thing itself  
 of the Spirit of Christ that I ask if you choose  
 it - not whether you choose the honor - the  
 blessedness or the safety of being in God's family  
 but whether you choose that mind which God  
 chooses & the possession of which constitutes son-  
 ship. For this is the answer of a good consci-  
 ence toward God that not constrainedly, but  
 in your heart you choose the divine life. Now  
 search your hearts on this point, it is a most  
 peaceful blessed state conscientiously to know  
 God's Spirit - it is a most blessed state conscientiously  
~~to choose that which is good.~~ It is  
 the state in which the heart is concerned  
 not & we have confidence towards God  
 observe the difference between this & that  
 you are not unlikely to understand in the  
 difference between saying "I am content  
 that good thing which my God chooses for me"

& therefore I can heartily commit my way unto the Lord  
 & the Lord will direct me in a way of a goodnes in my  
 way which gives me access to the favour of God & therefore  
 I can have peace before the Lord. — the difference may ap-  
 pear great if we draw out the things considered — but  
 when examined will be found to be the difference be-  
 tween simple trust in the holy love of God & trust in  
 our own righteousness. The answer of a good conscience  
 towards God is not, I have a goodness which commends  
 me — but I take & welcome the portion which God gives  
 me which is holiness & love. It is love hungering — it is  
 love thirsting after righteousness which is the answer of  
 a good conscience towards God. It is love as choosing  
 a good thing, not a conscious possession of a good thing —  
 choosing between the Spirit of God & my own flesh, &  
 condemning the flesh & loving to the Spirit.

I desire, <sup>to</sup> keep on your attention the extent to which  
 we depart from the simplicity that is in Christ  
 the moment we begin to look for something in  
 ourselves in the contemplation of which we may have  
 peace before God. You will observe that the feel-  
 ing in our hearts that there is a state which God  
 approves & a state which God condemns is a true  
 feeling & we are not to seek to suppress this feeling  
 but to enlighten it — we are not to suppose that peace  
 is to be attained by conforming this distinction but by  
 understanding it & understanding that righteousness  
 of God which is by faith in Jesus Christ. I warn  
 you against trying to overcome the sensitiveness of  
 the conscience in respect of sin. Rejoice with me  
 that there is no occasion for this that you may  
 give thanks — & if you understand the matter you  
 will give thanks at the remembrance of God's holiness.  
 You are not aware to imagine to yourselves an

imputed righteousness, such as reconciles the conscience in its dead state to its deadness: but you are to know that the mind of God in Christ is to put that which is good in Christ for you, & to commend it to you & that the righteousness which is by faith in Christ is the receiving this good thing. God knowing our frame & remembering that we are dust - having pity & compassion on us according to our state & desiring that we should have the answer of a good conscience towards him, has put his own character into such a shape - has revealed it in such a way - that if we will in simplicity receive the revelation given we are safe from the danger of having to do with words & shall reach unto the reality of that righteous condition in which our God desires to see us, & our condemnation of sin in the flesh will be the answer of a good conscience towards God in respect of sin - being the fruit of our faith in that sacrifice which Christ condemned sin in the flesh & our choice of righteousness in the spirit will be the answer of a good conscience towards God in respect of holiness: being the fruit of our faith in the perfect righteousness of Christ who through the eternal spirit offered up himself without spot to God.

My dear friends, I do not seek to withdraw your attention from the object of faith which is Christ in thus considering what is to be the fruit of that faith - even the answer of a good conscience towards God both with respect to sin, & with respect to holiness - not are you to feel as if ~~sent~~ sent being a man for a

self righteousness when the question is put have you that fruit of faith which is the answer of a good conscience toward God— From this question we must not draw back.

If you have not an understanding to know him that is true— if you have not got that witness you which meets the workings of the mind of God & responds to them— being just God's own Spirit working in you— you are still without an anchor of the soul that is sure & steadfast. The anchor of the soul entering within the veil is Jesus Christ— and there is no <sup>living</sup> bond between you and Christ unless you have the mind of Christ in you. You cannot be borne up in that fiery trial to which your faith will be subjected if you be in any lower condition than this. What is it that keeps the mind of the faithful truly peaceful even in the apprehension of Satan's working many signs & wonders— what, but just this oneness of mind with God? A person who has this oneness of mind with God, may have appearances presented to him which do impose upon him by promising what they never can perform, but in having this mind he has that which makes him immediately recoil when their tendency appears & this makes the difference between him who has & him who has not the mind of God— so that you must see there is no other thing can keep you safe in the mighty tempter that is coming but just the oneness of a good conscience toward God.

This state of mind before God which I have  
now

now described as the confessing of sin, & as the com-  
mending of righteousness is the Armen of the heart;  
to God's judgement of evil & to God's judgement of  
good.

I would now address, to those who are con-  
scious of the answer of a good conscience towards  
God, a few exhortations in the way of warning,  
in the way of admonition, as to the importance  
of practical godliness. My dear friends, I  
feel very much that Satan is likely to gain  
& has often gained an advantage over the  
children of God in the way of making them  
hide their talent & to be occupied with considering  
what they are called to be instead of meeting the  
call. There is a diligence & an activity in all  
the practical parts of godliness which I agree  
to think is frequently if not more frequently  
found to a great extent under the influence  
of false religion than under the influence of  
true religion. You know that obedience to a  
rule is not possession of the life but the life ac-  
cording to a rule: God's commandments  
are not the life that enables us to fulfil God's  
commandments, but still if the life is in us  
its actings will be according to these comman-  
ments. Now those who see the rule & know  
not the life & who have the importance of the  
rule fixed on their minds by considering the  
value of the soul will often be exceedingly scrup-  
ulous in acting upon the rule & will exhibit  
outwardly a conformity to God's will in relieving  
the poor, & the needy, in visiting the sick, in  
cloathing the naked, in feeding the hungry, &  
in meeting in its various forms the details

that is in the world with appropriate consolation doing this not merely with a willingness to receive our eyes when met but with a searching for the objects of compassion just because ~~gratified~~ of its being understood that God would have it so & of its being felt important in order to salvation to please God while on the other hand it is quite possible that a person who has been made to share in God's true love to men may not be actually found under the present power of that love as an active principle producing present activity & labours of love. — The eye must affect the heart & must meet the subject in order to the heart being affected, & it is quite possible that a person may be in secret cherishing a love of souls which if he were in circumstances in which he might & ought to be, would make him active in promoting the good of others — while the time passes over in the cherishing of the feeling itself — & it may be that a person cherishes a sympathy with the destitute, & those in distress which, if he were brought within the sight of their distress & were actually witnessing their need would immediately make him to act promptly in relieving them, while in fact not seeing them his feelings are wasted without leading to any active goodness such as they are fitted to produce. Now what I desire is, to put you on your guard in respect of this, & to admonish you not to be satisfied with feeling that it is in your heart to do good — but to seek to know & improve the opportunities of doing good which God may give.

to feel it an obligation to do so & to feel that it is no <sup>going</sup> out-  
 from the spirituality to which you are called but is in-  
 deed a part of your calling. I know well that Satan  
 may gain an advantage over you in this matter, &  
 may encourage you to occupy your thoughts & time  
 just with the contemplation of the right thing when  
 they ought to have been bestowed in acting the  
 right thing, & so good thoughts may be passing  
 through your minds as unprofitable to your fellow  
 beings as lines traced in the sand on the sea shore.

I warn you against this because others thus  
 suffer loss through you - & because it is the way  
 that the truth is sometimes evil. Spoken of. But I  
 warn you also, because there is a life in acting  
 different from & over & above the life, that is in  
 feeling - because there is a power in putting forth  
 the right feeling to encrease the right feeling, you  
 & to give it another and a higher character. God  
 has so appointed it, & in keeping his command-  
 ments there is consequently a great reward.

And therefore I would even for the sake of  
 your own edification in love, warn you a-  
 gainst letting your love abide in you, an un-  
 profitable thing to others. Let it come forth - &  
 seek, & be diligent in seeking, for opportunities  
 of giving expression to it, for the good of others.  
 And I would further testify to you that you not  
 only lose a benefit which you ought to have  
 had in the way of edifying your own souls  
 but that there is a death connected with with-  
 holding the natural outgoings of love. God  
 God has obviously intended from the circum-  
 stances in which he has placed us that all  
 happiness & all love in us should be active.

God has clearly proved this in that he has not merely called us to a oneness of feeling with himself in looking at him & seeing him working, but to being fellow workers with Christ, for the glory of the Father. we could <sup>we</sup> supposed God simply <sup>telling</sup> us what he was doing & bidding us look on & delight in it. but this is not the fact - God not only tells us what he does but tells us all that we are expected to bear a part & that our sympathy in feelings & plans with him is to be an active sympathy. And in every respect he has made provision for this; for in every circumstance of our condition, & more especially in the ordinance of prayer, God has made provision that there should not arise in us a single emotion of distress because of evil that was to be inactive, but that every movement of distress in us because of sin, should immediately become an increase of power for the casting out of sin. Now this being what God has done it must be very clear that we are contravening God's purpose & must be suffering loss if our love be not active for practical good - upon the very principle upon which the Captain of our Salvation was made perfect through suffering & upon which we ourselves are to be made perfect through suffering on that very principle, is there a difference between simply feeling, & being put in circumstances in which our feelings are cherished called forth by the things around us. It has been said, & Satan has often perverted it - but it is a true saying

that we are to store up our christian experiences - that we are to store up the recollections of seasons in which we have served God - that they may comfort us in the day of our trial. I say Satan has turned this right admonition to an evil purpose - because such experiences remembered have often been made a ground of peace as a substitute for the present light of the love of God in Christ - the ground of peace as being proof of my own conversion & that I am a believer.

But the true place of the fruits of faith or of the experiences of the christian life is not to ascertain to me that I am personally one thing or another but to make me know more of God. This is making them really profitable - to <sup>hold in store</sup> christian experiences are true riches - for the man is rich who knows much of God, & he is poor who knows nothing of God. & it is the increasing of our riches & the heaping up for ourselves wealth against an evil day - to heap recollections of his faithfulness & of the blessedness of keeping his commandments who in the time of evil is to be our fortress - our refuge & strong tower. If you would enjoy the blessedness of dwelling in the full assurance of faith continually <sup>you must be holy</sup> & walk close with God - for you must walk with God in order to know him. Just as I have often told you in reference to this matter - as to know the comfort of a man's society you must be in it - to know the treasures of a heart that is good & loving you must be dwelling in the sympathies and affections of that heart - to know the comfort

The joy of God's favour & love you must be habitually living with him - looking in his face - listening to his voice - experimentally proving his goodness & his truth by daily & hourly trust - experimentally learning the excellence & kindness of his law by daily & hourly obedience.

This is a simple matter - & yet the mistaking this has been the reason why the experience of the people of God has been perverted so as in fact to be a cause of preventing others from being the people of God. If the fruits of faith had been kept in their right place & known to be precious because they are seasons in which we get more into the secret of the Lord then we would never have found any such controversy as now exists upon that subject - for the idea of a person going about to ascertain that God loved him from the fruits of his faith is an idea which has been full of practical evil - & as I have said - has tended to shut the door of faith against the unconverted - teaching them to think of the Christians whom they saw rejoicing in God as having their joy not from the faith of a record which all were called to believe joyfully because it was addressed to all but from certain evidences which they had in themselves that proved that God loved them in particular & that they had an interest in Christ & were of those for whom he died. wherever men walk with God this idea will never be thought of nor entertained. Every experience of a Christian life should encrease the Christian's confidence in God's love but not because these experiences are a revelation of God's personal love to him, but because these constitute an inter-  
(= course)

intercourse with God, in which God's character comes out more substantially to his mind & therefore becomes more a reality to his heart. And oh! beware of thinking that the habitual notion that we are the sons of God is the assurance of faith - Oh beware of thinking it a light matter, be without a present consciousness of God's love - you have to do with a living God - a present God, & are called to the enjoyment of a present love - you are not to feed on the remembrance of a past love. Alas! my dear friends I do find that that evil thing which is dignified & sanctified into a system of religion by others, is often found practically working even in those of you who have been taught <sup>to know</sup> better things - & while if speaking on the subject you would be found strongly to reprobate people looking to their evidences - as so many do on a system - you are found without that actual present living sense of God's present love in which alone there is a holy peace, & in its absence are holding the language of confidence just because you know that the Christian ought to have confidence & so feel as if all were well. - It is a fearful thing that you should not feel sorrowful when you are out of the vision of your Father's love. It is a fearful thing if the general admission of love, take in your hearts the place of the reality of love & if the knowledge that Christ died for you - as a matter of creed take the place of the feeling of your Father's love resting upon you. This is a root of bitterness over which we have cause daily to weep. Watch therefore & pray, & seek to

Know the reality of a Father's love & the continual answer of a good conscience towards God. Seek actual communion & actual godliness & to have habitually your senses exercised to discern good & evil, & be on your guard against the deceitfulness of sin & the delusion of the wicked one & beseech you to remember that it is through your yielding to the suggestions of the flesh that Satan gets the advantage over you.

My Dear Friends while I thus consider the importance of the answer of a good conscience towards God and what it is I would warn you against thinking to choose for your selves how you may attain unto it. God has not left us to walk in the light of our own eyes in this matter. He has given us no liberty to say that the charity or holiness is a great thing & having settled this that we need not be so anxious about other matters or things considered of less value than charity. I feel it right to warn you against this delusive way of viewing the subject & I ask you how you should expect to have the answer of a good conscience towards God when you are not entering into God's counsel & mind? How are you to expect that you shall look forward peacefully to what the Lord is about to do when you are not seeking to know what God's present will concerning you is - I speak specially with reference to that manifestation of the power of the risen Christ which ought to be in the Church in the gifts of the Spirit - & with reference to that ~~understanding~~ <sup>valuing of</sup> those gifts which is justified on the ground of

their subordination to charity - These gifts are declared to be for the edification of the body of Christ in love. The manifestation of the Spirit is given that men may profit - the profiting is growing in the divine life. It is experienced in having the gifts of the Spirit thus God gives a commandment & there is life to be found in obeying these commandments. In their being really obeyed in the Spirit we find an increase of love. In the same way God bestows gifts on the Church all the gifts he bestowed at first in Christ that they should be received & in <sup>the</sup> receiving of the gifts that power to cherish love which is life is experienced. There is in every part of the gift of God in Christ a power to cherish love. And therefore I beseech you do not be cheated into the delusion of feeling as if gifts & charity were opposed to each other instead of seeing that what ever commendation we can give the gifts is due to them because of the holy commendation we can give to charity & that the value of them all consists in their fitness to edify the body of Christ, in love.

I feel still, although I lately pressed it on your attention, that many of those who know God, are very little awakened on this subject & I would again revert to it & intreat of you to consider so by has God given you an earnest of the inheritance & what a mighty power the giving an earnest must have in preparing for the inheritance itself. It is peculiarly awful

seeing that that which is given is the highest gift of God the peculiar fruit of the resurrection of Christ, & the last manifestation before his coming to judge, that about it, we should venture to judge for ourselves whether we are to pray & plead for the actual enjoyment of it - yea or no - that we should think we are at liberty to deliberate whether the absence of this gift as a thing enjoyed is a precious evil, or whether we may not look on the whole matter with indifference. You have no liberty except at the expense of condemnation, to make light of the gifts of God & it argues a want of discernment of our own Spirits that we should not at once detect the evil in a movement of this kind in your mind & see what a deception there lurks in it.

No doubt there is a jealousy, a godly jealousy in respect of all such things & no doubt wherever God works Satan will also seek to work. Satan is not yet cast forth from the earth & therefore when the children of God are met together Satan may be found met along with them. But it is a different thing to be jealous for God's glory - from drawing back & keeping aloof altogether. And I just put one question to those who are not yet free in this matter. - I ask you what is the way in which you think that the evil which you dread will best be met - Admitting it to be a good thing that the gifts should be in the church - admitting on the other hand that it is an evil thing

that they should seem to be where they really are not - admitting that the counterfeit of Satan's will do harm, I ask you what is the right choice for you? Is it ceasing to desire the right thing, to say "I will be content that there should be no gifts & will not seek any for fear of deceptions." - or is it to desire & pray for the manifestation of the true power of God, & to say I will seek to be instrumental in the reappearing of the true gifts - & the existence of those will be the best protection from the con  
the more convinced any one is that Satan is working & seeking to mingle that which is his with that which is of God instead of drawing back from praying that the gifts may be given - that he is called to such prayer - for assuredly the more Satan works the more need have we for the gifts especially the gift of discernment of spirits. I beseech you therefore instead of taking to your selves the credit of a right & prudent conduct simply in keeping back you will ask rather - why am not I in a condition to disprove what is evil by having that which is good in myself? You know that in all the wonders wrought by the Egyptian magicians there was still a preeminence given to him who worked on God's side. And I believe that in the miraculous workings which will soon appear there will be always superiority found to belong to those in whom the Lord worketh for I believe that the super-human power may be manifested by Satan & will be yet that there will be power far above that power

in the name of Christ & that though mightier than men in their natural state yet will devils be always subject to the might that there is in the name of Jesus. Something like this we find in the case of the man possessed with a devil & yet that Devil cast out by the name of Jesus.

The possession by the Devil is itself a miracle as the possession of a man with the Spirit of God is — when I see a man acted on contrary to the laws of his own nature by another being in him I see a thing quite beyond the laws of nature, just as truly as when I see a man speak with tongues by the Holy Ghost. We read of one case of possession in which <sup>an attempt</sup> the work-  
ing a miracle produced the attempt to cast out the Devil when there was no faith in Christ Acts XI. 13. 14 15. 16 "Then certain of the vagabond Jews, exorcists, took upon them to call over them who had evil spirits the name of the Lord Jesus, saying we adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva a Jew & chief of the priests which did so. And the evil Spirit answered & said Jesus I know & Paul I know but who are ye. And the man in whom the evil Spirit was leaped on them & overcame them & prevailed against them; so they fled out of that house naked & wounded." Here was the triumph of a Devil over ~~the~~ natural men along with the acknowledgement of inability to contend with Christ.

What I wish to press upon your attention here is that if the answer of a good conscience towards God be the oneness of your heart with God if that oneness is first produced through the

revelation of God in Christ & if that oneness is continually increasing through our conformity to God's will & through our reception of God's gifts, & if that oneness is the only peace & the only security in the trial to which the faith of the elect is to be subjected therefore by all means are you to seek to abide in the possession of it - making use of every provision that God has made for the dark day that is coming that you may be provided against it. Therefore it is foolish as well as simple talking in any one to say "I am in quest of holiness & of love" & at the same time to make light of the gifts which God has given for our edifying us in that holiness & love the desire of which is professed.

Now my dear hearers having spoken these words to those of you who know what it is to have the answer of a good conscience towards God, I would just for a few moments beseech you to contemplate the glory of God in the character ascribed in our text to that answer - that it is the ark in respect to the approaching judgement. I feel it a very glorious thing to see the righteous wrath of God coming forth as a fiery deluge & see the answer of a good conscience towards God as the ark of safety. How different a thing is it from all that outside kind of religion which would give us peace in thinking of the intention of God to take the elect as men whose sins have been atoned for out of the judgement & leave the rest of mankind in the judgement as persons for whose sins no atonement has been made - in which erroneous view there are endless errors involved. But I speak not of these now. I speak of the glory which God has in the answer of a good conscience being the mark of those who are God's - even the response of their hearts to the voice of

God. This is a holy reality & no fiction. The bride the  
 Lamb's wife, who is prepared to meet her Lord, is in a  
 very different condition from one having a fictitious  
 appearance of holiness. To her was granted that she should  
 be arrayed in fine linen clean & white - for the fine  
 linen is the righteousness of the Saints. God deals  
 not in fictions for although the work of Christ is im-  
 puted to us & our present favourable standing before God  
 & present access to him is the fruit of it - yet this  
 is a very different thing from saying God is pleased  
 with a delusion & conceives of us as holy while we  
 are unholy - Oh my friends - see the day of grace  
 ended - the Lord coming forth as Judge - judgement laid to  
 the line & righteousness to the plumb line - the first act  
 of righteous judgement - to exact every one that hath  
 the answer of a good conscience towards God to  
 shine as stars in the ~~heaven~~ Kingdom of their Father  
 while the wicked severed from them as cast into out-  
 er darkness - think of that great act judgement & the  
 & the division it effects. A comparison may give  
 distinctness to your apprehensions of this. You may  
 have seen a substance dissolved in water & just  
 remaining mixed together floating in the water when  
 a third substance thrown in which immediately divides  
 them causing the one to form beautiful crystals &  
 the other to fall down as refuse. So are men good  
 & evil blended together in this day of grace  
 but the moment the day of judgement is come  
 & the law of righteousness is applied that moment  
 there is division & all that is unrighteous falls down  
 silent in darkness while that which is righteous  
 gathers together in brightness & glory. That is the aw-  
 ful moment - the separation of this mingled mass  
 of human beings - righteous & wicked. A time shall come  
 in which that separation shall as in the twinkling  
 of an eye be accomplished. Oh that God would give  
 you to know what a dividing that will be. I talk  
 not of it as a separation of men from their joys - as a  
 dividing of friends from their friends - as the break-  
 ing in upon men's plans & the disappointing of their  
 expectation - but I speak of it as the close of a day of grace  
 It is not what sinful joy you may now steal in  
 robbing of God's glory in you - it is not of the loss of  
 that I speak - but of the closing of the day of grace  
 the night having come - the judgement having come  
 no space is now left for repentance. Oh! God  
 give you to know that God is your judge.  
 Let us pray. Amen.

## Sermon XXX.

Titus II. 11, 12, 13, 14.

The marginal reading of the 11<sup>th</sup> verse is "For the grace of God that bringeth salvation to all men, hath appeared." This is in fact the true reading. The translators of the English Bible were sometimes at a loss which of the readings of a passage was the true one & therefore in order to put the English Reader as much as possible on a footing with the person who understood the original, they have in these cases given us both readings.

Feel assured however that any person reading the marginal will feel, unless there is something in his mind that induces him to prefer the one reading to the other, that the most natural rendering of the passage is that which is put in the margin.

My Dear Hearers, there are three things set forth in this passage with which I desire in the strength of God, now to engage your attention as our time will admit, being especially desirous at present to illustrate the first two, & more especially the first. We have first of all the doctrinal statement concerning the Gospel, "that the grace of God which bringeth salvation to all men hath appeared" which we are to take in connexion with the other statement of the same thing in the 14<sup>th</sup> verse "that Christ gave himself for us that he might redeem us from all iniquity, & purify to himself a peculiar people zealous of good works" we have then the present demand upon men which is contained in

this discovery, that this grace of God teaches that deny-  
 ing ungodliness, & worldly lusts, we should live soberly &  
 righteously & godly in this present evil world - then we  
 have that hope set forth as <sup>to</sup> the future which the same  
 grace is intended to impart to us. It is that we should  
 be looking for that blessed hope, & the glorious appearing  
 of the Great God & our Saviour Jesus Christ. There  
 is what is revealed of God - There is what we are now to  
 There is the hope for the future which God would  
 have us to cherish. These are the three subjects  
 in this passage.

The first subject then brought before us  
 in this passage is the revelation, the discovery - some-  
 thing that is here declared to have appeared. "The grace  
 of God that bringeth salvation to all men hath appeared."  
 The grace of God hath appeared. I desire you to  
 mark this expression "the grace of God." Grace is kind-  
 ness, goodness, love. Grace is here said to have appeared,  
 i.e. kindness, goodness, tenderness, mercy has appeared: & this is  
 declared to be the grace of God. The importance that attaches  
 to dwelling upon this word is that it teaches us that what is  
 declared to us in the Gospel is the character of God, that it  
 is not a grace, or a tenderness or a kindness in Christ which  
 we are to have discovered, in respect of a God who is in him-  
 self most tender, gracious, loving: but that whatever grace  
 whatever tenderness, & kindness, there is expressed in the work  
 of Christ, is the grace of God. Christ came to reveal the  
 Father. No man knoweth the Father, but the Son, & he to  
 whomsoever the Son will reveal Him. The account he gives  
 of his own ministry, & of the teaching of which his disciples  
 were the subjects, is, that he declared unto them the Father's  
 name. He says unto the Father "I have declared unto  
 them thy name" & what he says was his purpose yet to do  
 for God was to go on with the same work. I have declar'd

unto them thy name, & will declare it."

I dwell on this because men have come of old as if the Kindness & Mercy were in the Son, & as if the Sternness & Inflexible Justice, & uncompromising Holiness, were in the Father, so as if the Father could not love us, as if the Father could not take an interest in us: but that he is brought to care for us & to love us through the Son. Now this is a great & grievous error, for the Son did not come to make to himself the glory of Love & Kindness & to give to his Father only the glory of Stern & inflexible Justice, but the Son came to reveal the grace which was in the Father, & was "God that so loves the world that he gave his only begotten Son that whosoever believeth on him should not perish but have ever lasting life." We read that he sent not his Son to condemn the world but to save it. It was God's love that was expressed in the coming forth of the Son, & the grace that is revealed is the grace of God. And my dear friends I beseech of you to seek to realize how important a question it is for us to have satisfactorily answered, What grace is there in Jehovah? We are sinners, & in our natural condition, ignorant of the God that made us, but we are not on that account the less dependant upon him, & his favour & his kindness are not on that account the less important to us. Our having departed from him & sinned against him does not carry us into any place beyond the reach of his power. We are called to fear him who after he hath killed the body can cast both soul & body into hell - yea we are called to fear him - & therefore this is an important word for us. "The grace of God has appeared." therefore it is a most important word for us that there is Grace in God, & that that grace is no longer a hidden thing: but that it hath appeared.

My dear friends I beseech you to know that the

grace of God hath appeared. The grace of God is not to be to us a matter of conjecture; it is to be to us a thing known for it has appeared. We are not in respect of our hope for the future, to be going on any doubtful & uncertain ground, just darkly hoping for grace & kindness - the grace of God hath appeared. It is no longer to be revealed. It has been revealed.

This is an important word to press upon you, be-  
men live as if the grace of God had not appeared -  
men feel in the matter of salvation as if the grace  
of God were something unrevealed, not yet set forth  
not yet clearly revealed, & so the bulk of men even  
here in this land of Bibles are found trusting in  
respect of eternity to a vague general notion of me-  
=rcy & kindness in God, of the nature of which they have  
no precise idea. They are waiting for some indefini-  
te grace to be shown to them on the day of judgement  
They are hoping that God may yet have mercy on  
them. They are hoping that God may possibly  
pardon them. They are going on in the dark not  
knowing <sup>certainly</sup> what the feelings of God are to them - not  
knowing certainly what kindness & goodwill there  
are in God for them to trust to: but <sup>justly</sup> darkly & vaguely  
hoping that there is some goodness some mercy which  
may appear in the day of judgement.

My Dear Friends there is something yet to appear  
God's righteous judgement is yet to be revealed: but  
God's grace is not to be revealed. God's judgement  
has not yet appeared. It is in God's mind but it has  
not yet come forth - but God's grace has appeared.  
It is not only in God's mind but it has come forth  
in outward expression & we are called to know it -  
to be acquainted with it as no longer a hidden  
thing; but as what we ought to know because it

has appeared - The grace of God then has appeared, & let this rest upon your mind: you are not to be speculating on what kindness or mercy may be in God for you, but to come & acquaint yourselves with a grace already manifested - a grace no longer hidden - a grace which hath appeared. Now what is this grace? What account is here given of it? We are taught that it is a grace "bringing salvation to all men". This is the character of the grace of God. Here, then on the one hand is God, & on the other hand, man in a state of sin. Man I say in a condition of enmity against God. The enquiry is what is the feeling on the part of God, towards man, whom God thus sees in rebellion against him? What grace is there in God for man in this condition? And the answer is that the grace of God is a grace which has appeared bringing salvation to all men. Oh my dear friends, look at the 1<sup>st</sup> verse of the following Chapter. In that part of the Epistle the Apostle is urging upon Titus that he should teach those under his care to be subject to principalities & powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers: but gentle, shewing all meekness to all men" And this he says in order to encourage him in his dealings with them, in order that he may feel that it is no hopeless task to endeavour to induce them to follow these instructions "for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts & pleasures, living in malice & envy, hateful, & hating one another. But after that the kindness & love of God our Saviour towards man appeared" He is ~~not~~ saying to Titus Teach them these good things & be not discouraged in teaching them for you know that we ourselves were by nature no better than they, & you know that what has

changed us is the kindness & love of God our Saviour to-  
 wards man - the man's love of God. This shews us clearly  
 that the true reading of <sup>the</sup> text is "the grace of God  
 bringing salvation to all men". Do you not see the  
 agreement in the expressions, grace bringing salvation  
 to all men, & kindness & love of God <sup>towards</sup> to all men. The  
 Apostle does not attribute his own change to any  
 special distinguishing love of God towards him, nor  
 does he speak of the kindness of God to Titus as any  
 distinguishing love to Titus, but he describes it as the  
 love of God our Saviour "towards men". He had found  
 & so had Titus the secret of the power of being subject  
 to principalities & powers to obey magistrates to be  
 ready to every good work. To speak evil of no man  
 to be no brawlers but gentle shewing all meekness  
 unto all men in short he had the secret of the  
 new life. Therefore my friends rest assured & doubt  
 not, that the ~~grace~~ <sup>love</sup> kindness of God hath appeared  
 as a kindness & love of God towards man as man  
 not towards man as a changed creature - not towards  
 man as renewed in the Spirit of his mind: but towards  
 man as man and therefore is it said "God so lov-  
 ed the world" - it is not said God so loved those  
 that believe, but God so loves the world, & those  
 that believe are but as it were a part of this larger  
 thing that God loved. It was love to the world, & so  
 the expression world is used, in this matter, always  
 to set forth man as man not man as changed -  
 not man as renewed, but man as man. So the kind-  
 ness & love of God toward man is just God's love to the  
 world & therefore is it that our Lord always distinguishes  
 between the converted & the world, & puts them in opposi-  
 tion to each other, & says "ye are not of the world for  
 I have chosen you out of the world if ye were of the

world the world would love its own" & therefore he says that he prays for them "that they all may be one as thou Father art in me, & I in thee, that they also may be one in us, that the world may believe that thou hast sent me"; thus distinguishing the world from them & them from the world, & so also the Apostle John says of Christ "who is the propitiation for our sins & not for our sins only but for the sins of the world." The Holy Ghost in the use of the expression "world" is ever attentive to prevent confusion & never uses it to express the election but always man in that state which displeases God, man in that state in which they all are by nature & in opposition to man in a changed, renewed & sanctified state.

My dear friends know that when the grace of God shines forth, when the veil is thrown aside, which which conceals from rebellious men the God against whom they have sinned, that the thing revealed is a kindness & love towards every individual, a kindness & love towards the whole race. Here is the opposition - here is the contrast of character - here is the mind of man - here is the mind of God: one mind in all men towards God, one mind in God towards all men. The one mind of all men toward God the mind of humility & rebellion against him - the one mind of God towards all men the mind of grace, kindness, goodwill & love a mind seeking their salvation, a mind which showeth itself in bringing salvation to them. The grace of God thus hath appeared: even the grace of God which bringeth salvation to all men.

It would have been desired: &c that it had been unnecessary to say that it is not the same thing to say that the grace of God has brought salvation to all men & to say that all men are saved.

I say it would have been desirable that this had been unnecessary: & it is a very mercellous thing that it is necessary to say it. There is such an obvious distinction between bringing salvation to men, & their being actually saved that it seems strange that men should ever confound the two things. Yet it is needful to say plainly that we teach not that the Lord teacheth not that all men are saved, that this is not the character of the grace that is here spoken of. It is not a grace by which all men are saved - it is not a grace by which all men are delivered from the wrath to come, but it is a grace which brings salvation to all men. I know well how falsely: but alas! how impiously men say what there is the great value of a grace which after all does not save? what is the great value of a kindness which after all it does for me may leave me to perish eternally? I feel it an awful thing that men should be able thus to speak but I feel it still more awful when in ordinary matters, they are daily & hourly acting on a different principle. "Thou art therefore inexcusable O man whosoever thou art that judgest for wherein thou judgest another thou condemnest thy self." Thus the Apostle finds in that condemnation which a man passes upon the evil done by another something which condemns the man himself, & so when a man feels that another has cause to be thankful to him because he has taken pains to do him good although that other should perversely turn all his pains to no account, he is sealing his own condemnation for the want of gratitude for God's goodness towards him. Suppose there was one of whom I would say "He owes me much, I have spent my money, & my strength in seeking to

benefit him, but he is so perverse, so self-willed, that after all the pains I have taken he will go on in his wicked ways, would you allow any one to say because he did so there was no kindness shown by you to him? You would not so judge in a matter between your selves & others - you could not so judge in a matter between man & man - you would never in a matter between man & man, judge of the kindness shown by one man, by the use that another man made of it. You would look at the man's kindness by itself, & would never think that the perverseness of him to whom the kindness had been shown made his kindness the less: & why will you not do this like justice, (for it is but justice,) to the Lord, who has bought you? why will you say that his ways are unequal, & that your ways are equal? why will you say that God is not to get credit for a real love when he does a great thing to bless a man, although that man should, by his own perverseness, disappoint the longings of His heart over him.

My dear friends, I desire that you should see what it comes to. It is just saying, if a man ultimately perishes it is no matter what has been done for him? God has never desired to save him; else he could never be in hell, which is saying that because men frustrate God's grace & disappoint God's love, therefore there was no love in God towards them which is giving the lie to God. when he says "I would, but ye would not" when he says "Oh that there were such as hear in their hearts that they would fear me, & keep all my commandments always, that it might be well with them, & with their children for ever" - when he says "Oh that my people had hearkened to my voice" - when he declares that he is waiting to be gracious, entreating & beseeching men to be saved. Oh my dear friends

will you not tremble, <sup>to</sup> deal with your God? Are you not heaping up for yourselves wrath against the day of judgement & perdition of ungodly men, when, instead of taking God at his word when he says he loves the world, & will not the death of a sinner, & expresses his interest in all men, you will try to prove by your reasonings & your inferences, that what is the plain meaning of God's word cannot be its real meaning, because men perish? While God is seeking in every word of the Bible, to leave man's destruction at man's own door, how will you dare to leave it at God's door? How will you dare to make God responsible for the perishing of those who perish? O do you not see that if you do so you are in very truth making God responsible for the sin of all who sin? Wherein is the difference? Men say they cannot see that anything should happen against the will of God - why then have we sin? why then have we tears? - Thieves - Robbers - all the exhibitions of guilt that are? And if you must admit that these things are against the will of God, why not admit that men's perishing is against the will of God? I would seek to make you tremble at the thoughts of the charge of indifference to good & evil which you are thus bringing against the Lord your God. Why will you not do the same justice to the Lord your God which you do to each other?

My dear friends, the grace of God has not only appeared as a grace to all men - it has not only appeared as an interest in all men - as a love to all men: but as a grace "bringing salvation".

My dear friends this shows us clearly that God demands credit for a kindness towards men, sinful men, & not merely for a kindness: but for a

kindness to this amount, that he gives them, all things pertaining to life & godliness - that he gives them eternal life - that he gives them a full & complete salvation. I intreat of you to admit that God loves all, but that the love of God to all men is a love that comes to every man bringing salvation.

Let us consider what the grace of God teaches us respecting salvation - what God teaches to be salvation. We are in an evil state, & God's grace brings us salvation: & we are therefore to expect that the salvation will correspond with the evil of the state, i.e. that what God sees to be really needed is what God gives - that He knowing all our need gives us precisely that which we need. Now the evil of our state consists, first, in our moral condition - in our state of enmity & rebellion against God, in that we are sinners, in that we hate God & resist his will. The evil of our state, further, consists in that, being enemies of God, we are exposed to his righteous wrath - that having our will set against the will of Jehovah, we are set in opposition to Jehovah, & therefore are exposed to his righteous wrath. Mark that there are these two things & that the one rises out of the other. You are not to separate between holiness & happiness between sin & misery as if they were to be judged of severally, by themselves, but you are to see God! let it be fixed in your hearts that we are in a sinful state, & therefore exposed to wrath, & that therefore it is only by bringing us into a holy state that we can be delivered from wrath.

This is the root of all Antinomianism, of all substituting of anything for the love of God, & is the feeling as if it were an arbitrary thing in God

omission \* understand that I not only plead with you to

to connect punishment with sin & to punish the wicked: & as if God should not be able to inflict his wrath upon us while at the same time we were unchanged. I know that when put in plain words few men will dare to avow it; but, I say that all the hope of unrenewed man arises from this delusion.

Whenever a man that is confessedly not renewed in the Spirit of his mind - who is confessedly not having in him the mind that was in Christ Jesus, whenever such a man speaks with hope, however humble the hope is of eternity, he is plainly intimating that he does not see in his own character any necessary obstacle to his happiness - that he just sees God as a Judge who may or may not inflict a certain punishment. And just as criminals who are waiting in the hope that the Judge who is about to come will favour them - just as they feel that what they need is an external pardon, & that if they had this all would be well - just as they feel that all they need is the King's word saying they are reprieved not thinking that they need to be changed. (They do not say I must be hanged if I am not changed but merely I shall be hanged if I do not get a reprieve) so do people feel, in looking forward to God's judgement. They do not say I must perish eternally if I do not get a new heart: but I must perish if God does not pardon me. Therefore it is clear that they do not see their own state as standing in the way of their escaping from misery. They think that all that stands in the way is a law, which law God may if he pleases dispense with, & therefore they fondly imagine that when it comes to the last God will not feel it in his heart to cast them into utter

darkness. Now all this kind of hope would be forever banished from your minds if you understood that it is, in the first place a condition of sin that God looks to as our evil, & that the misery is as a necessary consequence from our sin - that God will not separate between sin & misery & therefore that there is no salvation from the last of these evils but by being saved from the first - no way of escaping the wrath to come but by being renewed in the spirit of our minds.

My dear friends I trust you now know that although there are two things in salvation & although a person dwells in the consciousness of what God has done for him is conscious of two things, an inward holiness & also an outward safety yet still it is for one thing only that we need provision i.e. if God gives us enough for holiness, He, in that gives us enough for safety deliverance from the wrath to come, & if God does not give us enough for holiness he does not give us enough for deliverance from the wrath to come. If God is giving us all that is needful to our being holy he is giving us the salvation we need - if he is not giving us all that is needful to our being holy, he is not giving us the salvation we need; for the misery is the consequence of being in a state of sin, & the work of Christ does not at all contemplate delivering us from misery & leaving us in the enjoyment of sin: but delivering us from the sin, & the delivering us from the misery is a consequence. Understand that I do not make light of the terrors of the Lord. I desire you to feel that God is He who, after he has killed the body is able to cast both soul & body into hell. I desire not that you

would for a second separate between your thoughts of God & God's awful power to make you wretched but at the same time, to know that all the importance which it is right <sup>you should</sup> attach to eternal blessedness - all the importance which it is right you should attach to escaping from eternal misery - all this should send you to study the Gospel that you may know what provision there is made there for your being renewed in the Spirit of your minds, & brought back to God. Therefore, observe it is said in the 14<sup>th</sup> verse "that Christ gave himself for us that he might redeem us from all iniquity, & purify unto himself a peculiar people zealous in good works." It is said that Christ gave himself for us that he might deliver us from the wrath to come for it is said that he delivers us from the wrath to come by purifying us unto himself a peculiar people zealous of good works. You will find in the first Epistle of Paul to the Thessalonians first Chapter & 9<sup>th</sup> verse this account of the conversion of those who had been the fruits of Paul's ministry verse 9 "For they themselves shew of us what manner of entering in we had unto you, & how ye turned to God from idols, to serve the living & the true God. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come: so that here the Apostle acknowledges that through Christ they had delivered us from the wrath to come, yet at the same time that God desired to deliver men from the wrath to come & so gave his only begotten Son that whosoever believeth in Him might not perish but have everlasting life: yet at the same time I say, the Apostle

here describes the object of the gift of Christ to be that He might redeem us from all iniquity & purify unto himself a peculiar people zealous of good works.

My dear friends, it is very painful to hear men speak as if things might be separated which God hath joined - it is very painful to hear men say that it is not enough for you to have faith you must also have works; as if you could have faith without works. It is very painful to hear men dwelling on works as if God did not esteem them - It is painful to hear men say, it is not enough that you are justified, you must be sanctified - it is not enough that you are brought in to a state in which God rejoices over you through Christ, but you must be in a state of conformity to Christ. What is painful in all this? It is that people speak as if it were enough to say Christ gave himself to redeem us from all iniquity, & that this does not contain in it that Christ gave himself to redeem us from wrath. If men were enlightened to discern things with true discernment they would feel that to say there is in Christ provision for deliverance from wrath is just to say there is in Christ redemption from sin: and they would see that to say that there is redemption in Christ from sin is just to say that there is in Christ redemption from wrath, for the things are so connected that in redemption from sin there is redemption from wrath. I have stated this to you because it is desirable that you should look with an undivided mind to what God has sent you for salvation & that knowing that

what you need is that you should have provision for redemption from sin you may see the all sufficiency of the gift of Christ.

Now my dear friends, I would in the strength of God, shortly state what your circumstances are, viewing you apart from Christ, & what your circumstances are viewing you in connection with the gift of Christ. I trust that you are enabled to perceive what your circumstances are; looking to you as you are in yourselves & looking to you as those to whom God has given the gift of Christ. You will see your true condition. your circumstances are chiefly these: that being the creatures of God - those whom God has made, & who depend upon God, & are altogether at His disposal, you are in a condition in which your mind & will is altogether averse to the mind & will of God - you are dead in trespasses & sins - you are altogether unevils & unclean things, choosing evil rather than good, & presenting to the sight of God, the continual spectacle of disappointment to his holy wishes & of contradiction to his holy desires.

My dear friends, this is the condition in which you are all by nature. you may appear to each other, attractive & lovely. you may delight in each other; but in your natural state, God declares that he has no delight in you - that you are continually presenting before Him a mass of abomination. - that all the thoughts of & imaginations of your hearts are in his sight only evil & that continually - that you are there capable of knowing good & evil - that you are there with God speaking to you through your consciences concerning good & evil - you are there with the

capacity of distinguishing between them - you are there in your natural state uninteruptedly from the cradle to the grave, choosing the evil & rejecting the good. And God cannot find a single exception to this in man - in his natural state whether he looks at the man of learning & science at the man of accomplishments - at the man of business, or at the poor labouring man at the giddy, thoughtless, profligate or at the sober industrious man who is giving his heart to this world; he sees one unbroken rank of rebellion & corruption - he sees nothing, yea nothing that he can call good in the will of any one? He sees creatures good as they came from him - creatures having capacities of goodness - creatures that were formed for high & holy things, formed to glorify God - formed to enjoy God: but he sees them as persons, in their will in their hearts in their conscious desires, in every moment of their being opposed to God. Oh that you would but apprehend the dark & desolate picture which God looks on when he looks on unrenewed man. Oh that you would apprehend what "the world" means when "the world" it is said that God loves the world: that it means man the hater of God & of his fellow men - man calling evil good, darkness light & bitter sweet - man without one single redeeming quality in the whole of his being.

Oh my dear friends, it is a very different thing to admit that men are sinners as a general admission saying I am not what I should be & to feel that I am altogether unclean. A man says I am not what I should

be meaning that there are many things in which he comes short: but not meaning that from the first breathing of this life, until this present time he has done nothing but grieved, & vexed, & displeas'd, the Spirit of God: but this is the fact. Men may do what they will for themselves; men may cultivate their reasons, men may acquire arts, & make discoveries in science; men may carry forward what they consider human improvement: but they never go one hair breadth farther than this. Here they are & here they remain & this is the condition from which they need salvation. And of all & each person here in their natural state it is true of you whatever you are, however esteem'd by your friends, & whatever your reputation in society it is true of you who are still unrenewed in the Spirit of your minds that God has not seen one single good feeling in you but on the contrary what is really evil, what God condemneth & abhorreth.

Now my dear friends this is the condition of man: & man is in this condition, as one dwelling in this body of sin & death as one included in the condemnation that came thro' Adam, as one personally guilty in the sight of God, as one that has taken part in the flesh against God, & in that flesh is just an abomination to God. Now what are the circumstances of such a character as to a future time or period, as to God's own feelings who threatens evil? He is the object not only of a real disapprobation but of a real condemnation & judgment. It is not merely that God disapproves & loathes &

hates it: but that God the righteous has declared his wrath against this thing. He is exposed to the wrath of God because of this evil state - he is exposed to the judgement of God against him. And further, he is truly helpless - he is altogether sin, & justly exposed to wrath. If he were left to himself there would never come to him the slightest hope - there never could come to him the dimmest ray of hope of deliverance from this evil state. He is altogether in an evil state & altogether incapable of remedying this evil state; for he can do nothing to make atonement for his guilt. He can do nothing to deliver himself from the bondage of corruption - he cannot do a single thing to take away that guilt which is upon him - to free himself from the condemnation, & cannot in any way change himself - cannot in any way make himself good - cannot in any way constrain this his flesh to yield obedience to God - to yield glory to God. He has no power the Law is weak thro' the flesh. The word is spoken to him "Love God" yet he has no power in the flesh to obey this command, because the flesh hates God, & therefore he cannot thro' the flesh love God. See what a desolate hopeless state he is in. See that he is not only in an evil state: but that he cannot in any way get out of that state.

Oh what an artifice of Satan's it is to be addressing people thus situated as if they could produce something lovely & good, as if by arts & science & education by their various ways of disseminating knowledge they could

train up this evil thing, & make it something good  
 something lovely. My dear friends, Satan is at  
 great pains, especially just now. He is seeing that  
 men are groaning under the consciousness that they  
 need something they have not got. O that you  
 understood this, that when God created man for  
 blessedness man fell - that man is still looking for  
 better things than what are - He feels as if he were  
 created for eternity, & yet is groaning under the bond-  
 age of corruption - & Satan has been trifling with  
 man & has been giving him the falsest things to  
 gratify this longing - & one superstition & delusion  
 after another, has been given to man - and at last  
 men are beginning to be too wise for this. And  
 what does he now give them? He now proposes to  
 carry human nature to perfection. He says that  
 you now need only freedom, a place to grow in.  
 Take away restraints, let things work in their na-  
 tural course, & you will soon see what a blessed  
 state the world will be in, & you will see what  
 a glorious thing humanity will then be - & thus  
 giving man the hope of a political millennium  
 taking for granted that all would be well if men  
 got but justice, & so feeding them with deep delusions.  
 This is Satan's artifice just now & men are every  
 where swallowing the poison, & thinking that they  
 at last will do great things for them thinking  
 that now at last they shall feel that power  
 is theirs, that now at last they shall be glorified  
 & exalted. What is all this but just as if it were  
 feeding that feeling after some better thing which  
 God would speak to, & giving them something  
 else to feed upon, & something else to rest in & be  
 satisfied? My dear friends understand that

man's deliverance must come from God & not from man. "Thou hast destroyed thyself," says he, "but in me is thy help." And so it is the grace of God, & not man's wisdom, nor man's plans, but the grace of God alone, that brings salvation that brings deliverance from all that evil under which men are groaning.

Now, my dear friends remember these things... remember the evil of man's state of condemnation & of hatred - he is under a load of guilt that weighs him down, & he is by nature averse to God. And how does the grace of God bring salvation to us? The salvation is in this form that whereas these are the circumstances of men, God has given them Christ to be a Saviour to them & that Christ is now sitting at the right hand of God & stands in the presence of God for men having previously in the days of his flesh made an atonement for the sins of the world, & expiated the curse of the law & brought in an eternal redemption. This is the thing that, whereas man in himself is under condemnation, man through the shedding of the blood of Christ has the remission of his sins, that his sin has been put away by the shedding of that blood, & is not now imputed to him, but that man may look at all the length & breadth of his guilt & say of it all, it has been pardoned in that blood which was shed on Calvary, & that blood declares to us that our guilt is no more why we should not come to God with confidence. And again this blood which was shed was holy blood - Christ through the Eternal Spirit offered himself without spot to God - Christ's condemned sin in the flesh, walking in the Spirit

& thus presented himself holy unto God; & he is now exalted, having power over <sup>all</sup> your flesh, having power over your flesh, & my flesh to the end, that in his strength & by his Spirit, dwelling in us we may be actually holy, we may be actually dwelling in love, we may be actually like him, having his mind, having his heart & feeling.

My dear friends, to know the real power that is in this you must see what the real forgiveness is. The real forgiveness is giving us a new place. I, in myself, stand, in my own person a condemned sinner, groaning under a load of sin & am in a condition altogether helpless & vile; but in Christ, I am called to see myself as risen from the dead - as having the favor of God resting upon me, & I am called to see that in opposition to the weakness I have in the flesh, I have strength in the Spirit of Christ; i.e. that I have in Christ, not merely a standing, but strength because he has the Spirit for me, because I am now called to live yet not I but Christ to live in me. Now see the change what am I by nature? A condemned wretch what am I through the gift of Christ? A forgiven sinner. what am I by nature? I am dead groaning under a body of sin & death unable to present any holiness to God. what am I by the gift of Christ. One to say, Thank ye be to God who giveth us the victory through our Lord Jesus Christ. What am I by nature? An outcast, & an alien, what am I through the gift of Christ? One to come to God as a child to a father. one to cherish the Spirit of adoption. one to walk with God in Christ risen from the dead.

My dear friends; I speak not of the change that takes place on believers - the change that comes thro' believing, but I speak of the change that has come thro' the work of Christ & which is to be preached that men may believe - It is to be proclaimed to you this day in order that you may believe it & know assuredly that God has thus changed your circumstances, that he calls on you to give him glory, that he calls upon you to walk with him in newness of life. It is in vain to say that a man groaning under the burden of guilt rejoices in God. How can he? He is a condemned outcast. It is in vain to say that a man groaning under bondage to his body of sin, & death rejoices in God. How can he? The law is weak thro' the flesh. But when God says to each of you "Rejoice in me" Give me glory" He demands this because of your new circumstances, because of your changed condition because of the gift of Christ, because he is not imputing sin to you, because you have accep into the holiest.

This, my dear friends is that grace of God which hath appeared bringing salvation to all men, & this is the way in which it hath brought salvation to all men: & this is the meaning of our text "For the grace of God that bringeth salvation to all men hath appeared." that God has expressed his kindness, & love, by placing all men in this <sup>new</sup> condition in which men may rejoice in God & give him glory. For the man who rejoices in God is a saved man, & to place a man in a condition to rejoice in God & give <sup>him</sup> glory, is to bring salvation to that man.

I cannot now detain you longer so as to enter upon another part of our text. The Lord may permit me to do so again but I have felt the part we have gone over to be so exceedingly important in consequence of the darkness that prevails, that I have felt it right thus long to dwell upon it. To you I have now born the tidings that the kindness of God towards ~~man~~ you his rebellious creatures, has been expressed by placing you in this condition in which you are at once called to rejoice in God as your reconciled God & Father, in which you are called to draw near to him in full assurance of faith, having your hearts sprinkled from an evil conscience, & your bodies washed with pure water - that you are called to come to him as forgiven sinners, as persons having strength in Christ to love & serve him.

My Dear Friends, this is my word to you whether you have heard that word before or not - Some may not have heard it, & some may & some may have heard it & not understood it. To those who know in their hearts that these things are true I just say, Are you indeed conscious that you are complete in Christ? Are you indeed realizing your completeness in him? Do not be satisfied with saying we ought to feel it. I ask you Do you feel it? To those who have heard the word before: but who have not believed it, I would solemnly put this question, Why have you not believed it? If you have heard before that Christ died for you, for all of you - if you have heard before, that you, yea, all of you

have forgiveness of your sins - if you have heard  
 before, that in him you have access unto the  
 Father with boldness. Why do you not believe it?  
 Do you think there can be any apology for not  
 believing it? Why did you not believe it? Was  
 it because men had opposed it? Who authorized  
 you to have your fear of God taught by the  
 commandments of men. It is surely an awful  
 thing that men should not believe the plain  
 words of God because such & such men do not  
 believe it. Was it because you did not see God's  
 glory in it? Surely, my dear hearers you dare  
 not say that it does not give a God glorifying  
 view of God to you. There is in it that which  
 which magnifies God. Why then did you not  
 believe it? Was it because you thought it ex-  
 alted men? & wherein does it exalt men?  
 Does it not show the salvation to be of God?  
 Why then did you not believe it? Was it  
 because in your hearts you felt that if  
 these things were so you dare not live any  
 longer as you have lived? Was it because  
 in your hearts you felt that if these things  
 were so you dare not any longer delay re-  
 joicing in Christ as your portion - you dare  
 not any longer stand in doubts of your salu-  
 tion given you in Christ. Yea, this is the rea-  
 son - & I solemnly call on you to say it  
 is the reason, & that you have rejected the  
 light because you loved the dar Kneps. &  
 if you have not hitherto heard of this your  
 sin against God, I put not the charge away  
 from you now. It is an awful thing to tam-  
 per with convictions - it is an awful thing  
 to put them down with a strong hand. Alas,

men of those who know God in part, are <sup>not</sup> thereby prevented from going on to further knowledge: but it will, <sup>always</sup> being a judgement.

Trifle not with God. To you in righteous judgement the word may not again be spoken clearly because you have not received when you heard it. Think not you are entitled to wait a little. why do you wait? Is it not that you expect to hear the truth more fully: but that you wish to put it off. But if it be making God a liar not to believe the record he has given concerning his Son then surely there is no excuse for delaying ~~a~~ for a single moment





## Sermon XXXI

Titus II. 11-14. (Second Sermon on the text.)

It shall not now press upon your attention what is the grace of God which hath appeared, or the love of God which has been revealed in the work of Christ; or that it is grace to all men, even for man's sake on the part of God, to all men, to every man, or that it is grace bringing salvation to us, love which has placed man in a condition in which he may rejoice in God, & be saved from all iniquity. I desire now to illustrate, as God may speak by me, what the grace of God teaches, both as to what is to be our present condition, i.e. that we should "deny ungodliness and worldly lusts, live soberly, righteously & godly in the present world" & as to that hope, in regard to the future which it would impart to us, that we should be "looking for that blessed hope, & the glorious appearing of the great God and our Saviour Jesus Christ."

My Dear Friends, the grace of God is here represented as teaching; i.e. we are here regarded as persons who are to receive wisdom from the knowledge of the grace which has appeared - we are to be enlightened by it & to know what it is we are called to, through the understanding of this grace. There is no true wisdom that is not from Christ. Charity is made of God. True wisdom & although there be many called wise according to this world's wisdom yet are they none truly wise, but

who have their wisdom from Christ for "the wisdom of  
 the world is foolishness with God," & that which men  
 call knowledge, & that which men boast of as knowledge,  
 is of no account in the judgment of God. God calls  
 the wisdom of the world foolishness. Look to the words of  
 God as to this matter in the I. Cor. 1. to the Corinthians  
 I Ch. 17 verses where we are taught God's estimate of  
 man's wisdom: ver: 17—21 "For Christ sent me not  
 to baptize, but to preach the gospel, not with wisdom of  
 words, but the cross of Christ should be made of none  
 effect. For the ~~self~~ preaching of the cross is to them  
 that perish foolishness but unto us which are saved it  
 is the power of God. For it is written I will destroy the  
 wisdom of the wise, & will bring to nothing the under-  
 standing of the prudent. Where is the wise? where is  
 the scribe? where is the disputer of this world? hath  
 not God made foolish the wisdom of this world?  
 For after that, in the wisdom of God, the world by  
 wisdom knew not God it pleased God by the foolish-  
 ness of preaching to save them that believe." Again  
 at the 25. <sup>th</sup> verse "Because the foolishness of God is  
 wiser than men, & the weakness of God is stronger  
 than men." Then at the 30<sup>th</sup> verse "But of him are  
 ye in Christ Jesus who of God is made unto us wis-  
 dom". Now, my dear hearers, I seek to press this  
 matter upon you that it is all a delusion to feel as  
 if there were any true wisdom that is not received  
 from Christ; it is all a delusion to feel as if man's  
 talents, & man's observation & man's enquiry, could  
 attain unto wisdom. There is no true wisdom  
 but in seeing things as God sees them for God alone  
 sees things as they truly are, & we never see things as

God sees them: until we see them by the light of Christ  
 & so it is the grace of God in Christ Jesus that is to  
 be our wisdom: & we are not to think ourselves  
 able to understand or judge of anything truly, until  
 we understand the grace of God & are able to bring  
 the light of God to bear upon that thing. Now, the  
 grace of God is kindness & love to man: & the love  
 which God has shown to you is that which is to  
 instruct you for it shows you the mind of God  
 regarding you, & how God desires to bless you: & so in  
 understanding the goodness or goodwill, or grace of  
 God you know your true character, your true  
 interests & how these interests are to be secured  
 & so it is by understanding in that purpose of love  
 which was in the heart of God, & which has come  
 forth in the gift of Christ, that your darkness  
 as to your own condition is to be removed & that  
 you are to be brought into the light of love. Under-  
 stand that the word of God is not a thing to be  
 believed by you as if believing it were something  
 which gives you a claim upon God: or some con-  
 dition upon which God would give you salvation.  
 Know that the word comes to you as light, & comes  
 to you in darkness to instruct you concerning God  
 & so make you to know truly both God & your self  
 And so the wise are those who judge of all things  
 by that light: not the wise of the world - not the  
 learned of the world: but the man however illi-  
 terate, however ignorant of this world's systems  
 who has judged of things by the light of the word of  
 Christ - that is the truly wise man. And my dear  
 friends you may well understand how grace

should teach you how the things done of God, for your good being understood in God's own light & God's own knowledge, should truly instruct you as to your own condition & so make you wise.

I must here dwell for a little upon the character of the grace of God, before I go on to consider what it teaches. I do not now stop to consider its extent, as embracing all, or its completeness as bringing entire & full salvation: but I desire you to understand what the grace of God in itself is. The grace of God is that love which moved the eternal son of God to come forth from the bosom of the Father & take our nature & become bone of our bone, & flesh of our flesh, & inasmuch as the children are partakers of flesh & blood in like manner to take part of the same in order that he might be a sacrifice for sin in order that he might bring into our condition the light of the eternal love, & holiness & goodness of God & might reveal by that light, what our darkness was, & that having thus brought in light, he should be raised from the dead that he might be the author of eternal salvation to as many as obey him.

Now mark the manner in which Christ gives light. If I were to see you under the influence of some man who was deceiving & misleading you whilst I knew that he was a deceiver, he were to come among you & place my self in your condition where you were exposed to his deceptions & that every lie that he addressed to you, I met with a denial, & every deception he attempted to

practices upon you exposed. I would thus be bringing to you precious & important light: unveiling to you the delusions under which you were labouring, exposing this deceiver in his true character, & calling on you to understand your true condition. And further if I were to receive power, in regard to you: to enable you through me, to see these delusions, & reject them: then were I such a deliverer as you needed. Now, I entreat of you to understand that man, being born into this fallen flesh, & evil world, & exposed to all the devices of Satan, the Lord Jesus came & placed himself in like condition was born into our flesh: was born into our world - was born into a condition in which he was exposed to all the attacks of Satan - that this was the condition into which he came, & that he placed himself precisely in our circumstances he condescended to teach us what the evil of our state was & to expose to us all the devices of the enemy.

My dear friends, here is the great importance (one part of it at least for it is not all) that there is in seeing that Christ came in our nature - in our very nature - that he came into that very world in which we are, & enjoyed no privilege, no distinction to screen him from the power of the world, or from the oppression of the world - that he was exposed to all the attacks of Satan, & enjoyed no advantage to keep Satan from coming to deceive him, & attempt -ing to destroy him. He came into the very condition in which we were in order that he might teach & enlighten us, & make us to know the evil. Therefore is it said that he came to condemn us in our

the flesh. If you look to the Epistle to the Romans VIII Chapter you will see this matter clearly set forth. At the close of the VIII<sup>th</sup> Chapter we have a passage which is connected with the subject, & which passage because it has often been misapplied, I would very shortly notice. VIII. 21. — 23. I find there a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind & bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am, who shall deliver me from the body of this death? These words my friends express the condition of man as needing a deliverer — they express the condition of man as under captivity to the law of sin & as utterly helpless & thus as in bondage constrained to cry "Oh wretched man that I am! who shall deliver me from the body of this death?" The Apostle is here stating what man, what every man is apart from Christ; & he is doing this in order to commend the Gospel to us, in order that we may rightly esteem the gift of Christ. The error to which I refer is the error of supposing that in these words the Apostle is stating his experience as a Christian man. He is not doing this. That would be to say that the experience of a Christian man is being in captivity to the law of sin & death: for here he says, "Oh wretched man that I am, who shall deliver me from the body of this death!" Show me then that those whom the Son makes free, are free indeed, & we know that when the Jews said,

we are Abraham's seeds, & never were in bondage  
 to any man. Our Lord taught them saying "Who-  
 soever committeth sin is the servant of sin" show-  
 ing that the liberty which he promised was deliver-  
 -ance from the power of sin, & every word of God  
 tends to show us that in Christ, we have a victory  
 over sin & therefore to suppose that the experience  
 of a Christian is to suppose that the experience of  
 a Christian is that of being under the law of &  
 in captivity to sin & death. But he is stating  
 what man is in himself in order to commend  
 Christ, & therefore adds "I thank God through Jes-  
 -us Christ our Lord" showing us that while say-  
 ing "O wretched man that I am! who shall  
 deliver me from the body of this death?" he  
 does not speak as saying I am not delivered  
 but as showing what he would be but for  
 Christ & so goes on to thank God. Now we  
 find in the 3<sup>d</sup> verse of the 8<sup>th</sup> Chapter he  
 ascribes this deliverance to God. "For what the  
 law could not do in that it was weak <sup>through</sup> in the  
 flesh God sending his own son in the likeness  
 of sinful flesh & for sin condemned sin in the  
 flesh." We are here taught that in our evil  
 state in order to grant us deliverance; God  
 sent forth his own son in the likeness of  
 sinful flesh, that he might condemn sin  
 in the flesh. In the likeness of the flesh of  
 sin - that is the literal translation of the  
 words, as it is elsewhere said in the likeness  
 of man. You are not to suppose that this  
 means in appearance merely as some heretics

have taught that our Lord had not a true body  
 but only the likeness of man. & not the reality of man.  
 Likeness of man means participation in manhood.  
 It means taking that which is humanity - & the  
 likeness of sinful flesh, means that he took that  
 flesh which we have for the purpose of condemning  
 sin in it. We are in this flesh - we are sowing to  
 this flesh, & we are reaping corruption - we are all  
 of us carried away as by a flood - our iniquities  
 like the wind have carried us away - the Lord  
 Jesus came, & entered into our condition - entered  
 into our flesh - took our flesh, that he might  
 condemn sin in the flesh - & he condescended to be  
 partaker of our nature, that he might prove to  
 us what the evil is of sowing to the flesh. & our  
 Lord condemned sin in the flesh by walking in  
 the Spirit; & so it is said "he though the eternal  
 Spirit offered up himself without spot to God"  
 Now, I feel it exceedingly important in regard to the  
 teaching power of the grace of God that you  
 should understand not merely that God  
 loves you all: but that you might understand  
 that the kindness of Christ's in coming to be  
 your Saviour, was his coming to take your  
 nature, was his condescending to put himself  
 in your precise condition, & to have experience  
 of your trials, & of your difficulties, & that it was  
 his doing all this under the power of the love  
 which he had to you so that Christ's love brought  
 him forth from the bosom of the Father -  
 brought him down into our nature, making  
 him to take part in the same. For as much as

the children are partakers of the flesh & blood, he <sup>showing</sup> himself  
 himself took part of the same - <sup>and</sup> <sup>in</sup> <sup>himself</sup>  
 to dwell in this flesh - in this world - constrained  
 him self to dwell exposed to the assaults of Satans, in  
 order that he being holy in our flesh - in order  
 that he presenting it without spot to God thro' the  
 eternal Spirit, in order that he meeting all tem-  
 ptation, & being holy in thought & feeling, in word  
 & action while we <sup>were</sup> ~~are~~ in all these respects sinful  
 might show us the reality of our sin & what it is  
 with which we are chargeable. & what our guilt  
 is in <sup>an</sup> <sup>sowing</sup> to the flesh, & sinning against God.  
 My dear friends, it is in this way that we shall  
 know the teaching power of the grace of God.  
 It is when we see that our Lord was in our condition  
 & was exposed to our temptations & oppositions at  
 our trials, & when we see the holy One of God,  
 from his first being as a man, until his death  
 on the cross, moving in perfect holiness in the  
 midst of these very circumstances in which the  
 children of men have all sinned against God.  
 it is then that the beam of light comes in upon  
 the darkness of man's heart & truly shows man what  
 his sin is, & just as I would be condemning another  
 by doing the opposite of what he did in the same  
 circumstances, so Christ condemned sin in the flesh  
 by being in our condition, & perfectly holy in it.  
 He has cleared God of all share in it - he presented  
 human nature, his own blood without spot to  
 God, thro' the eternal Spirit & thereby has taught  
 us what sin is, & that it is not of God. There  
 is no excuse for it, & that there is power in the Spirit

spirit <sup>of</sup> <sup>the</sup> <sup>living</sup> <sup>and</sup> <sup>perfect</sup> <sup>holiness</sup> <sup>of</sup> <sup>God</sup> <sup>from</sup> <sup>the</sup> <sup>bondage</sup> <sup>of</sup> <sup>sin</sup>.

Now my dear friends it is the grace of <sup>God</sup> which teaches us to deny ungodliness & worldly lusts. How is this? Because we see Christ denying ungodliness & worldly lusts. It is when we see Christ perfectly holy, not contaminated by sin, but pure & spotless, & see him as really in our very nature (if we see him not as a real man, we are taught nothing) we are sanctified to deny ungodliness & worldly lusts. It is a powerful teaching: if man do take it as he gives it. Here is a man who is also God here is God in human nature. How did he speak, feel & act? That is just the same with us: how should I speak, feel & act? When I see before me the man Christ Jesus denying ungodliness I see what I ought to be. I see what I am called to be. When I see him denying all worldly lusts I see I am what I ought to be, & what I am called to be. Seeing him living so heavenly & <sup>and</sup> <sup>truly</sup> in this world I see myself called to love him so heavenly & righteously & godly. My dear friends it is the mind of God - it is the character of God that is revealed to us that eternal life which was with the Father has been revealed to us. And why? That we might partake of it - that we might share in that eternal life. Look to the language in the first Epistle general of John - thus he speaks in the beginning of the first chapter concerning the Lord "That which was from the beginning which we have seen which we have seen with our eyes, which we have

looked upon & our hands have handled of the  
 word of life." He here dwells upon that personal  
 acquaintance with Christ which they had, ex-  
 amining intercourse with him as hearing his  
 words, as seeing him with their eyes & handling  
 him with their hands - it is that intimate acquaint-  
 ance which they had with Christ in the days of his flesh.  
 Now, he says that the life was manifested that they  
 had seen it & that he declared unto them that eter-  
 nal life which was with the Father, & was manifest-  
 ed to them: & he says "that which we have seen and  
 heard declare we unto you, that ye also may have  
fellowship (observe the word) with us, & truly our  
fellowship is with the Father, & with his son Jesus  
 Christ. We then see that the Apostles were so bold  
 to declare that the eternal life of God was manifested  
 in the man Christ Jesus, that this eternal life they  
 had seen & known in Christ, & that they were through  
 the knowledge of it, brought into a conviction of  
 sharing in it, of having fellowship with the Father  
 & with the Son, that they pursued the Gospel in  
 order to bring other men into the like condition,  
 that others also might have fellowship with the  
 Father, & with the Son. It is just the same with  
 saying that which was the life of God always -  
 that which was his from eternity has been revealed  
 as the life of the man Christ Jesus, & we are called  
 to know that to be our own life - to love it as our  
 own life; & we are in the enjoyment of having fel-  
 lowship with the Father & with the Son: because  
 we share in the life of the Father & of the Son.

It our object in teaching you is to bring you into the like fellowship.

Now, my dear friends observe that this is the true character of the teaching grace of God in the man Christ Jesus, who is God manifested in the flesh who is the heart & mind of God revealed in the man Christ Jesus - who is the holiness & love of God revealed in the man Christ Jesus, & we are made to look to all this in order that we should partake in it. It is just that word be ye holy, for I am holy be ye perfect as your father in heaven is perfect. This is the counsel of God, to show Christ, God in our nature, that we may feel ourselves called to be like God - it is to have in us the mind of God, as revealed in the man Christ Jesus. Now my dear friend, you must at once feel that if we realize to ourselves that Jesus is our very brother that he came in our very character & condition - that he partook of our very nature; just as we have it, & lived in the world in which we are living & was exposed to the attacks of Satan to which we are exposed, & in all this was perfectly holy, & perfectly pure before his God & Father; you can understand how the kindness & love which was expressed in condescending to come into our condition, in order to show us God is a light to teach us to be what he was - to have the same <sup>mind</sup> light which was in Jesus. But my dear friends, it is not only that the Lord Jesus as man is what we ought to be - it is that he as man has thus in our circumstances, & in our very nature shown it as a thing which possible in

in our condition & then that he is able to make us what he was himself. It is not calling upon you to imitate Christ as you would imitate a man such as I am. It is not saying, here is the example of perfection walk ye after this example & be ye perfect. There is this great difference, that it is Christ in you that is to make you what Christ was. Christ having condemned sin in the flesh, having presented himself without spot to God, that the Eternal Spirit did this as a sacrifice for sin, & so put away our sins, so we have an atonement for you thro' the shedding of his blood, & he being exalted to the right hand of God, in consequence of his having suffered & has received from the Father this high place, that now he is the second Adam, the quickening Spirit that now he has the holy spirit poured into dwell in us by the Spirit, that, thro' his Spirit in us, we might be what he was. The Apostle says that the law of the Spirit of life in Christ Jesus has made him free from the law of sin & death: & we are taught that it is the Spirit of life, given to us in Christ that gives us deliverance from the law of sin & death for Christ was holy, through the Eternal Spirit, therefore when the man came to him & said, Good Master, what must I do that I may inherit eternal life? Christ said, Why callest thou me good there is none good but one, that is God. Our Lord then said, Do not call me good. And why? Not because he was not good - not because he was not holy - for it

is always testified that he was the holy one of God. Why then object to the man calling him good? Because he would have the man to see that the goodness was not his as man; but that the Spirit of the Father in him; that there is none good but one, that is God; & that as he had come to be a servant, & as he had taken on him the form of a servant, so his goodness was not his but it was of his Father; & so he always gave the glory to his Father. I said, the Father who dwells in him, he did the works. Now, then, if Christ was not holy, there is nothing in his flesh if he was not holy, thro' any circumstances in his <sup>creature</sup> nature; - if his holiness was thro' the eternal Spirit, then it is quite clear that we need the Holy Spirit in order to our being holy; so when our Lord shows us holiness in our condition; he is not saying you may be holy if you please in your own strength; but he teaches, & that there is none good but God, & that you may be holy if you walk in the Spirit - you may be holy if God dwell in you, & work in you - But Christ not only tells us that through the Spirit of God in us, we may be holy; but he has received the Spirit for us. & the grace of God that teaches to deny ungodliness & worldly lusts, in this grace, that Christ, having presented himself without spot to God, has been called to the right hand of God as the quickening Spirit, that he has the Spirit for us, and that as he lived by

the Father: so we are called to him by him. & so he says "As the living Father hath sent me, & I live by the Father, even so he that eateth me shall live by me." & he therefore does that the grace of God not only shows us holiness in Christ: but, shows us Christ as the fountain of holiness to us - as being poured over all flesh to give us eternal life.

My dear Friends, this then is the grace of God that brings salvation - this is the grace that shows us what sin is - that shows us what holiness is - not that it speaks about it - but it is it as a living thing: & it shows us living holiness in Jesus Christ - & while it calls us to have the man of Christ it shows us that we have in him the Spirit that we may be holy & without blame before God in love.

My Dear Friends, I feel that these are things which no man can understand unless he turn to the lowly condition of looking to God for the Spirit: that they are both natural, & un-foolishness: but that they can be & are especially discerned; & therefore I solemnly call on you in the name of God not to be tempted of Satan to let this word out of your minds & to let seed you let not the wicked One come that was the good seed. you have heard it said that in order that you should know what sin is & be delivered from the power of sin the Lord came into your nature & was hid in your nature & then ascended up on high & received for you the same Spirit which he had formerly for himself, & that now you

we called to see in him both what you ought to be, & what you may be; & that there is no reason why you should not, for God has given you Christ.

Now my dear friends, do not think that you can ever be taught to deny ungodliness by any lower Gospel than this. It is in vain to expect, <sup>that</sup> men will deny ungodliness by being told to do so. In order to my denying ungodliness I must know what ungodliness is & I must see that I have power to deny it. And you might as well ask a man to fly in the air, who had no wings to fly with; as ask a man to be holy who had not permission for his being holy. Men have come to feel as if holiness were a thing out of the question in this life - men have come to feel as if deliverance from the power of sin was more than we could expect - as if the most we could expect was forgiveness.

My dear friends, this is a lie of the Devil for Christ came to teach us to deny ungodliness & worldly lusts: & it is a vain thing to expect that people will deny that which they do not see themselves in a condition to deny - it is in vain to expect that people will deny that ungodliness which they see no power to conquer. I therefore would have you to know that when God speaks of Christ as a Head, & when he says that the grace of God in Christ; teaches men to deny all sin, he is giving us to know that our



It is a point especially needed in this present time, when men either deny that Christ has come in our very nature or say that it is not a question of very much importance, for they say; if you hold that Christ's human nature was always holy, from his conception till his death why lead people into speculation about how it was holy? I will tell you why. Because I am sent to teach you repentance because I am sent to teach you to be holy & because I know no other way in which you can be holy but through the Spirit of Christ; & because I know of no other way in which you can be made to look at Christ to present you holy but by seeing how his human nature was presented holy. As long as you do not know that this human nature has thus the eternal Spirit been presented holy, you are not in a condition to be holy, you feel an insurmountable difficulty in thinking of your own nature. All objections to the truth of God arises from the love of sin. The scorners who deny the Lord's coming are those who walk after their own lusts; & so those who deny any part of God's truth are those who are indulging in sin & this is the reason why men appear as if they were jealous for the glory of God Christ when in point of fact they are objecting to the way in which Christ's holiness is explained: because it tells clearly that if Christ presented his own nature with

spot. To had the Holy Spirit Christ has power  
 thro' his Spirit to make them holy, & therefore  
 they are hindered from casting the blame of  
 their unholiness upon their condition. those  
 who are ignorant of this truth as to the man-  
 ner of Christ's holiness suffer great loss in the  
 subject of Christ's work. They admit that  
 Christ was wholly righteous. But they lose  
 the good of that admission in two ways. first  
 they look on Christ's righteousness as something  
 to supersede the necessity for their being right-  
 eous as if it were something that would  
 continue them an appearance of righteous-  
 ness when they were not righteous; not see-  
 ing that the intention of God in all the work  
 of Christ is our sanctification. And then as  
 on the one hand they feel that they may  
 trust to Christ's righteousness & not be righteous  
 so, on the other hand, they feel that a being  
 holy is out of the question. Thus on the one  
 hand making real personal righteousness  
 unnecessary, & on the other impossible they  
 find an easy way of exciting the charges  
 of sin which the conscience brings against them.  
 I beseech you that you would, in the strength  
 of God's Spirit look thro' this delusion & know  
 that the truth of God is that Christ presented  
 himself without spot to God thro' the eternal  
 Spirit, conquering sin in the flesh & that  
 Christ is now exalted as our living Head, that  
 that which he did in his own person he may  
 do in us & that we thro' the faith of Christ

Let the Spirit of Christ, may walk with God in every  
of life. Understand this & you will know that the  
grace of God teaches you; actively teaches you to deny  
ungodliness & worldly lusts.

What is ungodliness? My dear friends I must explain  
these things briefly. My time will not allow me to  
enlarge, but I trust to be enabled to state them  
simply. You observe that there are first things to be  
denied, & then things we are to possess: that is, we are  
found in a certain condition, which is under the  
power of ungodliness & worldly lusts. We are to be  
brought into another condition, viz. to live soberly  
righteously & godly. We are to be changed, you see,  
by the grace of God, to cease to be what we are, &  
then to become the very opposites of what we are -  
we are the dead ungodliness. Ungodliness is our living  
without God in the world. - It is that pleasure men  
have in forgetting God. - It is a real truth of God  
that men have a satisfaction in getting quit of the  
thought of the living God. that it is a relief for men  
in flesh & blood to put away from them the feeling  
of the presence of the living God. This is true, if you  
who are confessing the importance of religion, &  
pleasing God. And in point of fact every false re-  
ligion is a contrivance for getting quit of God -  
every false religion is something which enables  
men to have peace away from God. True religion  
is being brought to delight in God himself - false  
religion is the having something to which I trust  
me giving me a ground of peace before God while I  
am not walking with God: to all false religion  
is ungodliness; every form of error, & superstition

every false doctrine - every observance of man by which men have some peace to their consciences while they are not giving glory to God is a contrivance of the Devil to keep quiet the conscience & to keep men comfortable in their ungodliness. And why do they listen to the Devil, & why take part with these lies? Because they love to be their own masters - because the feeling of moving always under the eye of God - the feeling of always being called to say: I will do all things that thou shalt command me - the feeling that I have no liberty to choose for myself in any thing - but am in every thing to allow God to choose for me. This is unwillcome to flesh & blood. As men easily fall a prey to Satan, because he offers them something which they think will give them access to God, & is allowed with men in general is an excuse for a multitude of things to be a main portion of their lives. It may be of them worldly substance, or a substitute for the true heart. And saying I will give you the height from my heart - I will give you nothing but my heart. I will give, any time I will give my money - I will, I will give you this, but my heart I reserve for myself. My heart I reserve for the things that gratify the flesh. Satan comes to me, & says: You need not give your heart - He says Go to church & that will do - Feed the poor, & that will do - or show a respect for religion & that will do - I you need you may give to the world, & the things opposed to God. He says Confess that you ought to do - it is, but it will do. & this is common with those who are called religious people - They are saying we want to love & serve God, & this they think will do. They take the words of Paul & say - I have man

that Satan who shall deliver me from the body of this death?" & they forget what follows that he thanks God for deliverance through Jesus Christ his Son & having this out of view they say that they are like the Apostle, that they are not conquerors - only this they can say that their cry is "O wretched man!" as if this were the experience of a child of God: & so Satan makes them think that the confessing that they ought to love God will do for the absence of love to God. This is one of the many ways that Satan teaches you to view yourselves for being ungodly. It does not matter whether as a Mahometan, you go on a pilgrimage to Mecca, or, as a Papist you give money to endow a Monastery, or, as a Protestant you speak much of the errors of Popery, & go about in religious societies creating a bustle about the diffusion of religious knowledge; or, as a secluded retired person, you sit moping in darkness & ignorance of God, saying you can find no peace & think these things will please God - It is no matter not which of all these things the man is doing for these are just various ways by which men contrive to quiet their consciences away from God. But the grace of God teaches you to deny ungodliness i.e. to deny the root of all these errors. And what is the root of them? your unwillingness to feed upon God - your unwillingness to rejoice in God himself. - These are the various ways in which Satan gives you some thing to gratify your corrupted & depraved appetites, & your desire to be at peace not in God. How does the grace of God teach you to deny this? In the first place because it is grace

what can make a man ashamed of ungodli-  
 ness like the grace of God? what can make  
 a man ashamed of refusing his heart to God  
 like the knowledge that God loves him?  
 what can make a man ashamed of hav-  
 ing trusted in every refuge of lies & having  
 refused to trust God like the knowledge that  
 God loves him? It is the grace of God that  
 teaches you to deny ungodliness. But this is  
 not all. The grace of God is the condescension  
 of Jesus to be our brother & in our nature to  
 do the Father's will, & so the grace of God  
 teaches to deny ungodliness because it  
 teaches you that Christ denied ungodliness  
 because it shows you the living example of  
 Jesus not seeking glory to himself, but always  
 giving <sup>the</sup> glory to his Father. And so the grace  
 of God teaches you to deny ungodliness  
 you are made to feel that you should not  
 choose that which Christ did not choose  
 that you should not set your heart on  
 that on which Christ did not set his heart.  
 But further the grace of God teaches you  
 deny ungodliness because it shows you that  
 you have the Spirit of Christ given to  
 you that you <sup>may</sup> not live in the flesh: because  
 the grace of God calls you to crucify the flesh  
 & walk in the Spirit. It also teaches you to  
 deny worldly lusts. There is a difference be-  
 tween these & the former. worldly lusts are  
 the desire of those things which are in the world  
 around us & by which Satan feeds the flesh  
 ungodliness is the desire of being as a God to  
 myself. I might be ungodly without being

capable of any enjoyment from this world. The Devil is ungodly though he has got our flesh through which to enjoy the world. Now there are these two things in man - there is the positive unwillingness to have God to reign over him, & the positive liking for those things that are in the world about him. Now the grace of God, which it makes us willing to have God to reign over us teaches us to deny worldly lusts because we are made to see these things in their true character, when we see them as those which Christ excused Satan, came to Christ & showed him all the Kingdoms of the earth & their glory, & said all these things, will I give thee if thou fall down & worship me: for they are mine, & I give them to whom I will. Satan has here testified that he was gone to Christ the full enjoyment of the things of this world but that he rejected this temptation: those who know the grace of God are taught to reject the like temptation.

My dear friends, I press on you that the Scriptures say "Love not the world neither the things that are in the world: if any man love the world the love of the Father is not in him." & thus the grace of God which teaches me what the Father is, & teaches me how worthy he is of all love & homage must teach me <sup>to deny</sup> that which is against his will - to deny worldly lusts. My dear friends what has the world to offer? The world has nothing to offer that is truly good. It has everything to offer that is pleasing to the flesh

is the natural heart of man. But nothing  
 truly good. The person who is taught by  
 the grace of God is taught to deny worldly  
 lusts because he is taught to deny himself  
 he is taught to deny his own flesh. He sees  
 his flesh condemned in the death of Christ  
 & so he looks upon it as dead through the  
 body of Christ. & sees himself crucified  
 with Christ. & as the world can only come  
 to me through my flesh. if I see my flesh  
 as a dead thing, I refuse to feed it. I do cherish  
 it then I deny worldly lusts. But the grace  
 of God teaches me not to be a blank - not  
 to be a nothing, but to be filled with that  
 which is good. to be sober, righteous & godly.

It is a great delusion to think, to recommend  
 religion to man by the indulgences which it  
 will allow them. Men are always seeking  
 a religion which will allow them to carry  
 two worlds along with them & man may even  
 with great show of wisdom, but with real  
 folly. you may be religious, & pious enough  
 although you should take the enjoyment  
 of the innocent pleasures of this life. & do they  
 look for an enjoyment out of God which  
 they may have along with the enjoyment  
 that is in God forgetting that God has  
 taught us that no man can serve two  
 masters. But my dear friendly friends  
 have you to know that you are not to recom-  
 mend religion in this way. You are not  
 to say that religion will add to your plea-  
 sure & not take away many, at least, of  
 those you have. You are always to recom-

religion as complete in itself, as giving something sufficient to fill up every blank. Men say this is discouraging, it is giving a gloomy view of religion. Yes, to the man who would feed the flesh: but not to the man who will believe that that, he can be happy without feeding the flesh - who can believe that if he takes the things of God, through the Spirit of God he will be happy. I say religion is nothing but gloom & darkness to the flesh - but religion has no gloom no darkness: but all brightness all joy to the spiritual eye. And therefore I commend religion by saying here is a pearl of great price; tell all, & have it. I don't say you may keep a part & yet have it, but I tell you that it is worth the sacrifice that you may well sell all & be content with it only.

"To live soberly, righteously, & godly."

My dear friends, I must very shortly mention what these are. To live soberly - this does not mean merely not to be drunk, it manifestly means that condition in which he who possesses is as if he possessed not, because the fashion of this world passeth away - it means the perfect liberty to serve God in which we are if we look on our present condition as that of strangers & pilgrims who have no continuing city. The sober minded man is unmoved by the things now around him; he is dwelling in the light of that which is coming. It is free to obey the voice of his God. To live soberly then is to live as Christ lived who pleased not himself who was content to have

his Father as his portion & sought no portion  
 in a present world, to live righteously is to  
 actively fulfilling the will of God in regard  
 to all. A man is righteous who fulfills the  
 law of God & Christ came a sacrifice for sin,  
 to condemn sin in the flesh, that the righteous-  
 ness of the Law might be fulfilled in us who  
 walk not after the flesh but after the Spirit.  
 Therefore a man is living righteously who is ful-  
 filling the law to man. And what is the law?  
 "Thou shalt love thy neighbour as thyself."  
 "Love no man anything but to love one another."  
 The grace of God teaches us to love righteously  
 for it teaches us to love all men, because the  
 grace of God shows that God loves all men.  
 It is in vain to deny for those who deny that  
 God loves all men, that Christ died for all  
 men, to say that they, as of God will teach  
 us to love all men. How can the grace of  
 God teach me to love all men unless the  
 God himself loves all men? How can the  
 Spirit of God teach me to love all men unless  
 Christ himself loves all men? & that you  
 would understand that unless the Spirit of  
 Christ is the Spirit of him who loves all men, the  
 Spirit of Christ cannot make you or me to  
 love all men; & this is righteousness to love no  
 man anything but to love one another.  
 And the grace of God teaches us to live  
 godly i.e. it teaches us love to God - not mere-  
 ly not merely not to seek happiness away  
 from God, but to seek happiness in God - in  
 living to God. The grace of God shows me  
 not only what it is to love God & rejoice  
 (in God)

but it shows me that in Christ which can enable me to love & rejoice in God & so to live godly in this present evil world. I would only say one word on this part of the passage: & that is that it contains the compleat contradiction of the lie of satan that holiness is not for this world. It is not said that the grace of God teaches me to live soberly righteously & godly when I go to another world, but that it teaches me to do so in this present world as if the apostle was made by the Holy Ghost to guard us especially from the delusion of feeling as if holiness were among the future things, & not of the things to which we are now called.

I have already detained you as long as will be shown me to pray this much. It may be that the Lord will enable me to speak more to your consciences on a future occasion. But in the meantime I solemnly leave this doctrine with you in the name of the Lord, that the Lord your God has revealed his love to you, by giving you Jesus Christ, in whom you have the condemnation of sin, in whom you have the manifestation of holiness, in whom you have the forgiveness of sin, in whom you have power to be holy; & that God, not by empty words; but by placing you in this condition, here teaches you to deny ungodliness, & worldly lusts, & to live soberly righteously, & godly in this present world. The Lord bless his word.

Amen.

## Sermon XXXII

Titus II. 11 — 14.

(Third Sermon on the text.)

My dear Friends,

I have already illustrated as God has spoken by me, the truth that the grace of God has appeared & that it has appeared bringing salvation to all men & that this grace of God teacheth us "that denying ungodliness & worldly lusts, we should live soberly, righteously, & godly, in this present world". The portion of the passage I have read which contains the immediate subject on which I desire in the strength of God to speak to you at this time is that which follows "Looking for that blessed hope, & the glorious appearance <sup>ing</sup> of the great God, & our Saviour Jesus Christ." I saw that it was my desire to set before you the grace of God — to set before you what the grace of God teacheth us at the present time — & to set before you what that hope is into the enjoyment of which we are introduced by the faith of that grace. Now this hope is the "looking for that blessed hope, & the glorious appearance <sup>ing</sup> of the great God & our Saviour Jesus Christ." I desire that you may distinctly apprehend what the subject is on which I am now to discourse to you. It is this, that the hope set before us in the Gospel, the hope to the cherishing of which we are called

by the grace of God, is the hope of the appearing of the great God & our Saviour Jesus Christ, that it is not according to the mind of God that his people should rest their expectations on any nearer event, on any lower event than the second coming of the Lord - that it is not according to the mind of God that his people should have their attention fixed on the day of their death, & the prospect of happiness when they go hence. that it is not the counsel of God that their having been led to make their hope rest upon the time of their own death, & not on the coming of the Lord is an evil thing, not according to God's will, which Satan has made use of for much injury to the Church of Christ.

My dear friends, I desire that you may distinctly understand that I do not teach you that there is no interest to be felt in this day of our death, & that I do not teach you that there is no blessedness entered on by the Saints of God when they die: unquestionably they do enter upon a blessedness, & they cease from the severe toil & trouble of the present time. But what I teach is this that the Church of Christ is to be divided as men have divided that Church into the Church Militant & the Church Triumphant: into the Church now struggling on earth, & the Church now rejoicing in glory: but that whether on earth striving against sin, or now giving God glory in heavenly places in Christ Jesus, the Church

of Christ is an expectant Church until Christ comes - that the event upon which the eye of the Saints of God as still in the body is to be fixed is the coming of the Lord, & that the event upon which the eye of faith, in those who are not in the body, is at this moment fixed, is the coming of the Lord, & that there is no other hope but one hope for the living Saints, & for the departed Saints, even, the hope of the reign of righteousness; & that there is but one hope for all Saints; that it is not that each has a hope for himself, of the blessedness to be tasted when he dies, but that every Saint from the beginning downwards, has looked to one point has cherished one expectation that all who have died in the light of the truth of God in the matter, have died in the hope of the truth of this glory that all who have lived in the light of the truth of God in the matter are living in the hope of the truth of this glory - & that one thing which God has looked forward to from the beginning even the reign of righteousness, is set forth to the Church, in all ages, as the object of her faithful, her believing, her expecting, her longing desires.

My dear friends this is a very wide subject, & is a subject with which, I grieve, to know & feel, the great proportion of the people are comparatively unacquainted, & therefore it is not in one discourse that I could possibly expect to set forth fully to you the truth

of God in the matter: but I believe I shall now be enabled of the Lord to open up this subject to you so as that you may go on with the word of God & thereby be introduced into the fullness of the <sup>reality of the</sup> truth regarding it.

The first thing connected with this subject on which I fix your attention, is that the Gospel is always called the gospel of the Kingdom, the good news of the Kingdom. The good news is always represented as tidings concerning a King, & the Saviour is always spoken of in prophecy, & was expected by the Old Testament Saints, & by the New Testament Church at first, as a King. The truth & the error that are opposed to each other in this matter are these. The error is looking upon the Gospel as good news concerning the way at which a person may come to be at peace with God & as nothing more than this, & so looking on the Saviour as one whose recommendation <sup>is</sup> that's through him I may personally have peace with God. Now this is a part of the truth but a very small part, & which has been allowed to occupy men's thoughts to the exclusion of the greater part of the truth. The truth is that I am to look on the Gospel as ~~good~~ information concerning a righteous government, concerning a reign of righteousness, concerning a state of things which is set forth as a Kingdom, bound together by having a King, & in which there are many interests, & this a righteous Kingdom & that it is good

news to me; because it calls me to share in the hope of this Kingdom now & to share its blessings hereafter. The error looks at Christ as if he were to come between me & the wrath of God: instead of seeing him as a righteous King under whose government I shall have peace, & under whose sceptre I shall serve God without fear in righteousness & holiness. Now I would turn your attention to some of the words of God on this subject & first to that which we read in the first chapter of the Gospel of Luke. I refer to these passages for the purpose of showing that it was a King that was expected, & that it was through the righteous character of his Kingdom that a blessing was expected to be enjoyed. I would first refer to the word of the Angel to Mary at the 30<sup>th</sup> Verse "And the angel said unto her Fear not Mary thou hast found favour with God. And behold thou shalt conceive in thy womb & bring forth a Son & shall call his name Jesus. He shall be great & shall be called the Son of the highest & the Lord. God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever & of his Kingdom there shall be no end."

Now you will observe the whole subject substance of the gospel, contained in this word is, that the coming Messiah was to be a King for ever, & to reign over the house

of Jacob, & to do so without end. Now in the latter part of this Chapter at the 68 verse we find the Father of the forerunner of our Lord setting forth the Gospel in these words "Blessed be the Lord God of Israel for he hath visited & redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David as he spake by the mouth of his holy prophets which hath been since the world began. That we should be saved from our enemies & from the hands of all that hate us. To perform the mercies promised to our Fathers & to redeem his holy Covenant. The oath which he swore to our Father Abraham That he would grant unto us that we being delivered <sup>out of</sup> from the hands of our enemies might serve him without fear. In holiness & righteousness before him all the days of our life".

What I mean here is that the blessing promised here is the being protected by this King the enjoying peace & security under his sway & the being kept by him in a condition to serve him without fear in righteousness & holiness all the days of our life. I trust you are enabled to see in what this differs from that with which I am contrasting it. The view I am seeking to remove is the remove is the apprehension of the Messiah just as one to come between me & the wrath of God & of the blessing to be received through the Messiah just as a security from wrath & enjoyment of happiness whereas we are here taught

that the true apprehension of the Messiah is that of a righteous King to reign over me in righteousness, & to bring me, not from God who is my friend: but from the Devil & the Devil's servants, who are my enemies & to keep me in a condition to serve God with out fear in righteousness & holiness. Now this view of the coming Messiah was in substance what the Jews had i.e. they looked for a King & a Kingdom & protection by this King from their enemies, & a state of security & peace & prosperity as a people of God. We know that their views were very carnal - we know that they little understood what it is to be God's enemies, & God's friends & what it is to enjoy the blessedness of serving God without fear: but we must beware lest in objecting to that which was false in the views of the Jews we reject that which is true & therefore we must carefully consider the mention which is made in the word of God of their expectations, & the kind of reproof they received from Christ & what he said to put them right in that in which they were wrong.

The first thing to which I would call your attention to shew you wherein they were wrong and wherein they were right is a passage in the Gospel of John the Chapter 7: the early part of this Chapter we have the record of a conversation between our Lord & Nicodemus a ruler of the Jews who came to him by night having seen the

miracles he had wrought, & being convinced he must be a Teacher sent from God. Now the moment Nicodemus presents himself to Jesus as a disciple, & says, Teach me, for thou art a teacher sent from God, the first thing our Lord says is "Except a man be born again, he cannot enter into the Kingdom of God." He does not tell him that there was a Kingdom; he takes this for granted; he knew that Nicodemus was looking for a Kingdom, & in this, Nicodemus knew more than most professing Christians in this land for he was expecting a King & a Kingdom.

But wherein was he in the dark? He did not know that in order to the enjoyment of that Kingdom, he himself must be a changed man. He did not know that a man must be born again in order to enter into that Kingdom. What I wish you to see is that our Lord did not say to Nicodemus you are wrong in expecting a Kingdom. So he said you are right in expecting a Kingdom but you are ignorant as to your own unfitness for that Kingdom. You must be born again before you can enter into it. This, then was one great error in which they were. They saw not the need which men had to be changed in order to enter into the Kingdom.

My dear friends, I trust you see what I am now seeking to prove to you, that, inasmuch as Christ did not reprove the Jews for

expecting a Kingdom, they were right in expecting it - inasmuch as Christ did reprove them for their ignorance concerning the character of his Kingdom they were in that matter wrong. & inasmuch as Christ was at pains to show them what the preparation for the Kingdom was, he established their expectation of a Kingdom, while they were ignorant as to the what it was to be prepared for it.

Look to the 5<sup>th</sup> Chapter of Matthew - our Lord entering on his public ministry "opened his mouth & taught them saying Blessed are the poor in spirit for theirs is the Kingdom of heaven." Now my dear friends this is precisely what he said to Nicodemus. He said to Nicodemus Except a man be born again he cannot enter into the Kingdom of God. He said to the multitude "Blessed are the poor in spirit for theirs is the Kingdom of heaven." We are not by nature poor in spirit. No man but a regenerate man, one born of the Spirit is poor in spirit & so to say that he must be born again, & that he must be poor in spirit, was in truth to say the same thing. After this there follow several verses down to the 12<sup>th</sup> in all which our Lord speaks as in the prospect of the Kingdom, & is instructing a multitude who were looking for the Kingdom, what was the necessary preparation for sharing in its glory. One of the blessings is promised in reference to the Kingdom. It is the Kingdom that is coming the poor in spirit are to possess - it is the Kingdom that is coming that the mourners in Zion are to be comforted - it is in the Kingdom that is coming.

the meek shall inherit the earth - it is in the Kingdom that is coming that those who hunger & thirst after righteousness shall be abundantly satisfied, with the righteous reward, & the righteous glory of their God - it is in the Kingdom that is coming that those who are merciful shall be revealed as those who have received, & enjoyed the mercy of God, & shall enter upon that Kingdom of glory, which comes to them of the free grace & goodness of God - it is in the Kingdom that is coming the pure in heart who now see God by faith, shall see him face to face for it is said when he shall appear we shall be like him, for we shall see him as he is - it is in the Kingdom that is coming that the peacemakers shall be called the Sons of God, for that is the time of the manifestation of the Sons of God, that is the time when the children of God shall be revealed as such, & that is the time, when those who are persecuted for righteousness sake, shall be exalted, for those who now confess Christ before men, shall then receive the reward of the inheritance. Now you see that our Lord did not discourage them as to the expectation of a Kingdom but taught them how to prepare for it.

Another error in which the Jews were, was their not understanding that he himself had to suffer before he entered into glory - we find even the disciples under the influence of this mistake, & so in that discourse with Nicodemus our Lord told him that as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up

showing that this must be in order to man's salvation, & in order to his being exalted a King. but still there is not one word spoken to discourage him from expecting a Kingdom. And, accordingly, when two of the disciples had this request made in their behalf, by the mother that, one might sit on his right hand & the other on his left in his Kingdom he did not deny that there was such a Kingdom, but he said this place asked for them was a waiting those for whom it was prepared of his Father, not encouraging them in their ambitious expectations, but at the same time confirming them in their expectation of a Kingdom.

But the passage to which I specially turn your attention, is the 19<sup>th</sup> Chapter of Luke, where we are told that the Jews were under a strong impression that the Kingdom would immediately appear. At the 9<sup>th</sup> verse our Lord speaks thus to Zaccheus, "This day is salvation come to this house." The people saw by this that he was claiming the character of the Messiah, & at the 11<sup>th</sup> verse we read <sup>and</sup> as they heard these things he added, & spake a parable because he was nigh to Jerusalem, "because they thought that the Kingdom of God should immediately appear."

Now you observe that the parable is spoken because they thought, that being near to Jerusalem he was just going into it to take possession of it, & that of course the Kingdom should immediately appear. Now what did he say. "He said therefore, a certain nobleman went into a far country to receive for himself a Kingdom & to return."

Here it is quite manifest that our Lord was only correcting the mistake of thinking that the Kingdom should immediately appear. He did not teach them that it was a mistake to think that it was a mistake to think that the Kingdom should appear: but that it was a mistake to think that it would immediately appear; & therefore he taught them that the Nobleman i.e. himself was to go into a far country to receive for himself a Kingdom & to return, confirming them in the expectation <sup>that the</sup> of a Kingdom should appear: but correcting them in the false impression that it should appear immediately. The same thing he taught Nicodemus by saying "The Son of man must be lifted up" is here taught by saying that the nobleman should go into a far country to receive a Kingdom & return. And we still find in the close of this gospel of Luke the same expectation of a Kingdom in the minds of the disciples. we read in the 24<sup>th</sup> chapter of two of them who were walking together on the road between Emmaus & Jerusalem, & to whom the Lord joined himself: but they did not know him, & our Lord asked them "what manner of communications are these that ye have one to another, as ye walk & are sad. And the one of them, whose name was Cleopas, answering, <sup>him</sup> said unto him, Art thou only a stranger in Jerusalem, & hast not known the things which are come to pass there in these days. And he said unto them what things? And they said him; Concerning Jesus of Nazareth, which was a prophet mighty in word & deed before God & all the people. And how the chief priests & our rulers delivered him to be condemned to death & have

crucified him. But we trusted that it had been he which should have redeemed Israel." This was as much as to say we are beginning to fear lest we have been mistaken we trusted that it had been he who should redeem Israel. They had been looking for a Deliverer, & our Lord to whom they had been looking as the deliverer suffered death, & so they could not see how he could be the promised deliverer. Then he said to them at the 25<sup>th</sup> verse, "O fools & slow of heart to believe all that the Prophets have spoken, ought not Christ to have suffered these things, & to enter into glory?" showing them that they had been ignorant of the Scripture. He goes on to explain to them the Prophecies & the Psalms showing that they ought to have known from the Scriptures, that, before he could enter into his glory, before he could be exalted as a King he must first suffer these things: but he never hinted that they were wrong as to their expectation of a Kingdom.

So in Acts III 3 we are told that he was with them forty days, teaching them of the things pertaining to the Kingdom of God. This is what he, our Lord, when he was risen from the dead, before he ascended up to his Father, was employed in teaching his disciples further the things concerning the Kingdom of God. Now we would surely that if they had been formerly mistaken in looking for a visible Kingdom that they would now have corrected their error: but they were in no mistake for we find at the 6<sup>th</sup> verse, that when he was about to part with them, they asked him saying Lord will thou at this time restore the Kingdom to Israel? showing that they still expected this. Instead of saying that they were mistaken in expecting such a Kingdom our Lord says: It is not for you to know the times or the seasons i.e. you are right

in expecting that I will do it, & I shall do it in due time, but it is not for you to know when I am to do it.

I trust that I have been enabled to shew you that the expectation cherished was that of a King & a Kingdom — that this expectation was that of a visible Kingdom, that the disciples & the Jews were daily, in the time of our Saviour, looking for that Kingdom; but their great mistake was in imagining that this Kingdom should be without our Lord's sufferings, death, & resurrection — that they were corrected in this but in such a way as to give them no reason to lay aside their expectation of a Kingdom, & of a visible Kingdom; but teaching them that they were wrong in expecting it before the Lord's death & resurrection.

The next point to which I would turn your attention is, that regarding which we are instructed in a passage in the Revelations 5<sup>th</sup> Chapter, which I desire first of all to connect with what we have read in the 19<sup>th</sup> Chapter of Luke, in which our Lord said that the Nobleman went into a far country to receive a Kingdom & to return. In the 3<sup>d</sup> Chapter of John he said that the Son of man must be lifted up; & in the last Chapter of Luke, he told his disciples that he must first suffer & then enter into his glory. Now this 5<sup>th</sup> Chapter of Revelations contains the record concerning the Nobleman in the far country receiving the Kingdom. You can have no doubt that going to the far country was going to his Father out of this visible world into the invisible & that this was what took place in his death, resurrection & ascension. Now we find in the 5<sup>th</sup> Chapter of Revelations, a book, in the hand of God upon the throne, written within, & on the backside sealed

with seven seals. This book my dear friends is the Book containing the deeds of the inheritance, the title to the Kingdom, & when it is said that this book was in the hand of him who sat upon the throne & that a strong angel proclaimed with a loud voice, who is worthy to open the book & loose the seals thereof: the question is who is worthy to receive the Kingdom who is worthy to be exalted a King.

We find at the 6<sup>th</sup> verse these words "And I beheld, & lo, in the midst of the throne, & of the four beasts, & in the midst of the elders, stood a Lamb as it had been slain having seven horns & seven eyes, which are the seven spirits of God sent forth into all the earth. And he came & took the book out of the right hand of him that sat upon the throne." There can be no doubt that this Lamb is Christ after his resurrection because it is Christ a Lamb as it had been slain & it is Christ he is seven horns & seven eyes which are the seven spirits of God - having the fulness of the Spirit as the true Saviour as the second Adam the quickening spirit. Here we see the Nobleman in the far vision receiving the book of the inheritance, receiving that which gave him a Kingdom. That it was in his resurrection that our Lord was set up as King you will see from Acts XIII 32-34 "we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children in that he hath raised up Jesus again from as it is also written in the second Psalm "Thou art my Son, this day have I begotten thee. And as concern

that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I will give you the sure mercies of David". Here the words "Thou art my Son this day have I begotten thee," & the words "I will give you the sure mercies of David" are connected with the resurrection of our Lord, & with his being raised up of the Father to his own right hand - not simply with his resurrection: but with his being raised up of the Father - that God raised him up.

Now if you look to the portions of the Old Testament from which the Apostle makes these quotations you will see that they both refer to the setting him up as King. The first is a quotation from the 2<sup>d</sup> Psalm 6<sup>th</sup> verse "yet have I set my King upon my holy hill of Zion" This is the setting up of Christ as King & it is added "I will declare the decree, the Lord has said to me Thou art my Son this day have I begotten thee." So that this is the decree of the setting up of Christ as King upon Zion "Thou art my Son this day have I begotten thee." And the other passage is a quotation from the 55<sup>th</sup> of Isaiah in which we find the sure mercies of David thus spoken of at the 3<sup>d</sup> verse "Incline thine ear, & come to me: hear, & your souls shall live & I will make an everlasting covenant with you: even the sure mercies of David. Behold, I have given him as a witness to the people a leader & commandor to the people:" so that the setting up of the Lord as King is thus connected with his going into a far country to receive the Kingdom.

The next subject, to which I turn your attention  
(connected with the Kingdom)

is the ground, or the principle, upon which God proceeds in the exalting of Christ, you are not to suppose that Christ is exalted as King because he is God. Christ is as God blessed for ever, from eternity to eternity, but the Kingdom foretold in prophecy was to be given to the King, as a reward of his righteousness. Therefore we find in the 5<sup>th</sup> Revelations, that the question is, "Who is worthy to open the book, & to loose the seals thereof?" as if it were said: the Kingdom will be given to some who is worthy of it. And it is added "No man was found worthy to open the book" & then it is said "the Lion of the tribe of Judah has prevailed" & has proved himself worthy to open the book & then when Christ receives the book, the song that is sung, at the 9<sup>th</sup> verse is "Thou art worthy to take the book, & to open the seals thereof." & again at the 12<sup>th</sup> verse "Worthy is the Lamb that was slain, to receive power, & riches, & wisdom, & strength, & honour, & glory, & blessing;" so that Christ is exalted as a King because of his worthiness, because of his deserving, because he wrought for it & won it.

In the 24<sup>th</sup> Psalm the same thing is taught us, as to him who is to be exalted as God's King "The earth is the Lord's & the fulness thereof" This is the Kingdom that is going to be disposed of, it is said expressly that it belongs to God "for he founded it on the seas & established it upon the floods" Then the question comes "who shall ascend into the hill of God the Lord & who shall stand in his holy place?" i.e. who shall be King? for in the 11<sup>th</sup> Psalm it is "I have set my King upon my holy hill of Zion." & the question is "who shall sit upon my

holy hill of Zion? who shall ascend into the hill of the Lord? The answer is "he hath clean hands & a pure heart" showing us that it was to be obtained through righteousness: & that the question here is "who shall be King?" still more clearly appears from what follows, at the 8<sup>th</sup> verse.

Who is this King of glory, the enquiry is who is this King of glory? The answer is that he is the Lord strong & mighty" in short the man Christ Jesus who is the Lord strong & mighty? The man Christ Jesus - the God-man. Again, in the 45<sup>th</sup> Psalm

~~Psalm~~ you have the same thing taught, you "My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer"

Now observe what is said of the King "Thou art fairer than the children of men" you will recollect in the 5<sup>th</sup> Chapter of Revelation that no man was found worthy to open the book, but Christ was found worthy to open it. This is just what is said here "Thou art fairer than the children of men: None of them were found beautiful in God's sight, because they were all corrupted transgressors from the womb: but Jesus was fairer than the children of men. God said this is my beloved son in whom I am well pleased." And so it is that the King is described in the first place as fairer than the sons of men & then again at the 14<sup>th</sup> verse what this fairness was is clearly set forth "Thou lovest righteousness & hated wickedness therefore God thy God hath anointed thee with the oil of gladness

above thy fellows" i.e. above thy brethren, the children of men so that Christ is here represented the King about whom the Psalm says that he is fairer than the children of men. He is represented as anointed with the oil of gladness above his fellows, because he loved righteousness, & hated wickedness. Showing us that the oil of gladness was poured upon him because he loved righteousness, because he was the man with the clean hands, & a pure heart. & he was the man who was worthy to open the books. In the 89<sup>th</sup> Psalm at the 19<sup>th</sup> verse we find the same doctrine is taught in the setting up of this King "Then thou spokest in wisdom to thy Holy One, & saidst, I have help upon one that is mighty, I have exalted one chosen out of the people" i.e. one taken for amongst his fellows, chosen out of the people. "I have found David my servant, with a holy Oil have I anointed him."

I do not quote more to illustrate this but I beseech you to mark, that as well as it is taught us that Christ is exalted as a King in his resurrection, & what it is, that this is the good news, that God is doing this fulfilled the promise He made to the Fathers, we are clearly taught that Christ receives the Kingdom because of his wisdom, because he was the man with clean hands & a pure heart, because he was the man who loved righteousness & hated wickedness, because he was the man in short with whom God

was well pleased; & that Christ is exalted a King not because he is God, but because he is the righteous man the Holy One of God.

My dear friends I would still further direct your attention to the nature of this worthiness. To that which our Lord showed that he loved righteousness & hated wickedness - to that by which he proved he was fit to receive the Kingdom. You will find it in that same 5<sup>th</sup> Chapter of the Revelations at the 6<sup>th</sup> & 7<sup>th</sup> verses "And they sang a new song, saying Thou art worthy to take the book & to open the seals thereof: for thou wast slain & hast redeemed us to God by thy blood, out of every kindred & tongue, & people & nation: & hast made us unto our God Kings & priests: & we shall reign on the earth." And again at the 12<sup>th</sup> verse "Saying with a loud voice, worthy is the Lamb that was slain to receive power, & riches & wisdom, & strength & honour & glory & blessing." What I wish you to remark here is that Christ is proved to be the worthy One - to be the One fit to be exalted, because he was slain the Lamb that was slain, because he laid down his life for men, because he fulfilled the Law of God which is thou shalt love the Lord thy God with all thy heart, soul, mind, & strength, & thy neighbour as thyself.

My dear hearers. It was in laying down his life, that he might take it up again, that our Lord proved this. He tells us "I laid down my life that I may take it up again - therefore my Father loveth me." He can say to his Father's will "thou said I in the volume of the

book it is written of me, I come to do thy will O God." And God raised him up in testimony that he was altogether well pleased with him. & this is the thing in which he pleased God that he laid down that he might take it up again, & therefore the Father loved him.

My dear friends it is not immediately connected with this subject at least. 'tis such a subject in itself, as to require to be treated separately but I must here direct your attention to that work which was in Christ, because of which he was exalted as King, that you may understand the whole of this subject, & the Gospel of the forgiveness of sins in his blood. I feel fearful lest those to whom this subject is, (as a great measure) new, may be disposed to hear it lightly, because they do not at once see its connexion with the atonement, & with the gift of the Spirit thro' the risen Saviour. I do see therefore for a moment, to direct your attention to the fact that that work which for the sake of which Christ was exalted as King is his work for men, & therefore it is the same work which made him lovely in God's eyes, & made God give him the throne that sought to make him lovely in our eyes, & make us give him the throne & rejoice to see him as King. It was the part of God to deal with Christ after this manner; because of his righteousness to give him the Kingdom as God can give, that is, by exalting him as King - it is our part to give him the Kingdom as we can give it

that is, by taking him as our King, by exalting him, by obeying him, by taking him as our King to reign over us.

Now my dear friends, know that the very thing which makes God exalt Christ as King, is the very thing which is to enable us to ~~exalt~~ take him as our King, that it is the very same work of Christ by which he pleased God so that God gave him the Kingdom that should win our hearts, & cause us to be the willing subjects of his Kingdom. And what is that work? We are told by himself. "I laid down my life that I may take it up again, therefore my Father loveth me." View it in this way - Christ pleased the Father, & fulfilled that word "Thou shalt love the Lord thy God with all thy heart, soul, mind & strength: therefore he was worthy to be made God's King upon Zion. Christ fulfilled the Law in that he loved the Lord his God with his whole heart, soul, mind, & strength; & his neighbour as himself; therefore was he worthy to be our King: & Christ showed that he loved his God by laying down his life that he might take it up again, & showed that he loved every man as himself by laying down his life for them: & therefore when we see Christ laying down his life, that he might take it up again, we see him fulfilling the law of love to God, & the law of love to man, & worthy to be exalted of God as a King, & worthy to be exalted & honoured by men as their King.

My dear friends, I desire in a single word to show you how Christ's laying down his life, that he might take it up again was fulfilling

the Law: "Thou shalt love the Lord thy God with all thy heart, soul, mind, & strength. what was the effect of Christ's laying down his life that he might take it up again? By laying down his life he made atonement for the sins of the world, he put away sin by the sacrifice of himself. By laying down his life he therefore placed all men in this condition that sin was not imputed to them. Again, taking it up again he received the spirit for all men, he became the fountain of eternal life to all men, he became one in whom they had power to live unto God. Thus, then, he changed the condition of mankind, by laying down his life & taking it up again that is, by laying down his life he put away our sins, by taking it up again he gave us a new life as our risen head. And he laid down his life not in uncertainty, but in order that he might take it up again which shows us that our Lord would not have thought of making an atonement for our sins, if he had not the prospect of being exalted & of receiving the Spirit for us. So when he laid down his life he did so in the faith, & expectation, that his Father would raise him up; & that he would receive from his Father power to be a giver of Spirit.

I see these two great things! I see their region. He put away sin by his death that through his resurrection you might receive new life. This is that work of Christ which he proved that he loved righteous men & hated iniquity first that by this he showed his love to God

How can any deed show love, supreme love to God? No man can be profitable to God. Even Christ could not be profitable for that would be taking from the infinite blessedness of God. Therefore understand how Christ could prove his love to the Father: just in this way as I might prove my love to a man if I were to say, I see there is something very near your heart - something on which your heart is set, & I am willing at the expense of my own life to accomplish what you wish. By this I would show that I loved this man better than my own life - by this would show that I loved him with all my mind & with all my strength. Now this was the way in which Christ fulfilled the law. He loved God with his whole heart, & soul, & mind, & strength, & he loved his neighbour as himself. He saw & knew how God loved men. He was not under the power of those lies of the Devil which prevail among us under which men are deceived into the belief that God does not love all men - that God only uses his creatures for his own glory - not loving, & not caring for them: but using them for the sake of something which they call God's glory. Christ was in no such mistake. He was in the bosom of God, & he knew all the longings, & yearnings of the heart of God & he knew how God looked on the ~~low~~ children of men in their low & miserable condition, & he saw how God grieved, because they were corrupted & rebellious, & offending against their Creator & their God & he knew that the desire nearest the

Christ could not benefit his Father. (omission)

heart of God was that they should be brought back from this evil state, that they should be brought to love & glorify God; & therefore Christ from love to his Father condescended to become man, to take our nature - to become a man of sorrows, to suffer & die & rise again, that he might be the Mediator between God & us, & that we might thro' him return to God. Thus Christ proved his love to the Father by giving himself up to the death to gratify the desire of his Father's heart that men should be brought back to God. And so Christ pleased his Father when he said John III. 24. "Except a corn of wheat fall into the ground & die it abideth alone: but if it die it bringeth forth much fruit." And when Christ was willing to die that he might bear much fruit - when Christ was willing to die that he might be the Author of life to others, when Christ was willing to pour out his soul to death that he might be the Author of eternal life to as many as would obey him, in this did he please the Father.

O my dear friends see the sweetness of this word & see the exceeding great consolation & the power that there is in the knowledge that he did not come to make God King, he did not come to make God merciful, he did not come to turn the heart of God to men & take away the enmity of Gods heart <sup>against</sup> man. he came forth to gratify the love of God to men he came forth to put himself in order that Gods wishes might be accomplished in the deliverance

of man from his evil state, & so desirous was he that God's love should have its desire accomplished that he was content to pour it into his soul unto death, that having died for men & being raised again, he might be the channel of life to them & that thro' him men might glorify God.

Now my dear friends you are not to feel as if because Christ did all this from love to God: therefore it was not <sup>from</sup> love to men. There was no love in God to man that was not in Christ to man & so when Christ had spoken of the first commandment he tells us that the second is like to it. he knew it was like it - yea he knew that love to God & love to man were inseparable & he knew in his own heart that when he loved the Lord his God with his whole heart, & soul, & mind, & strength; then he also loved his neighbour as he loved himself & as, in the work he did for men, Christ showed that he loved God with all his heart & mind & strength, so he showed by the same work that he loved his neighbour as he loved himself.

I would just say one word about the neighbour. My dear friends, I feel it a most important matter that none of you should feel as if you were outside of this - that you should feel: - that I am speaking of things concerning yourselves, & you are outside of it if you are not Christ's neighbours & you are inside of it if you are Christ's neighbours. Now, is it the case that to love my neighbours is to love every man

Is it the case that every man is my neighbour? My dear friends we are taught that he is. We read of a man who came to our Lord & said what is the great commandment? And our Lord said that the first was love to God & that the second was like the first, <sup>the</sup> love of our neighbour. We are told that this man being willing to justify himself said "But who is my neighbour?" He felt in his heart if he means by my neighbour my friends & those who show me kindness, then I think I can, in some measure meet this requisition. But if he means those who have never shown me kindness, those who have willfully shown me unkindness then I cannot say I love them. Our Lord saw his heart & what was his answer? Did our Lord say to him your neighbour is your brother according to the flesh? Or your neighbour is the man who loves you, & shows you kindness? No. Our Lord spake a parable concerning a certain man a Jew, who fell among thieves & was left by them in a sad plight, being robbed of his money & wounded by them. This man our Lord represents as helped by, by other Jews: but he represents one man a Samaritan passing that way, & coming & taking this wounded Jew, who had been so treated by the thieves & shewing him the greatest kindness. & he asks which of these was this robbed & wounded man's neighbour - the man who helped by or the man who shewed him kindness? The man could not but

feel that he who had showed him kindness even the Samaritan was the neighbour. Now what did this teach? The Samaritans & the Jews hated each other. If you were to ask a Jew, who was the man of all others whom he hated the most? He would say a Samaritan & the Samaritans hated the Jews in like manner. And here our Lord chooses persons who were least of all expected to show kindness to each other, & yet says that these two men were neighbours. It is just as much as saying that every man is your neighbour, even a Samaritan: so that it is clear that in the eyes of Jesus; to love <sup>my</sup> your neighbour as myself is to love every man as myself. And so we are taught that our Lord loved every man because he loved all as his neighbours, & as he showed his love by laying down his life for that he might take it up again our Lord proved his love for every man by dying for every man, & rising again for every man.

But my dear friends I wish you to mark this other word also. that he loved his neighbour as himself. How did Christ love himself? In this way that he desired that God should be glorified in him, that he desired that his soul might live & praise the Lord. "Let my soul live & it shall praise thee." This was Christ's love to himself that he desired that he should live & praise God. Now this his desire was granted for in his resurrection he received length of days that he should live for ever, & when our Lord procured eternal life for me, he loved me as he loved himself. For what life did he procure? not

a life of happiness away from God - not a life of safety tho' we be sinners - not a life of security from God's wrath, tho' we abide in the bonds of corruption: but he purchased for me all that was needful for my living for ever to the glory of God. Christ desired that he might live for ever to the glory of his Father; & he loved us choosing for us that we should live for ever to the glory of his Father, & so he loved every one of us as he loved himself desiring for every one of us what he desired for himself; even that we should live for ever, to the glory of God in a resurrection body. I have said this that you might understand that God exalts Christ as King because God was pleased with him; that you may see why I should in his being King, because he loved us, & gave himself for us, & the good news is that he is King who loved us & gave himself for us.

There are many principles of government which men speak of. There is one which is much commended by men & which was used of Satan to deceive them greatly. Men are now taught to feel as if all governments should spring from themselves. It is as if this were his case all would be well. My friends, that longing which many of you have in your hearts after a righteous government, is a right longing; but the mistake which men commit is that they are looking for it not to God, but to themselves. It is of God that we should desire a righteous government - it is of God that we

should desire, that power should be used for the good of the governed - it is of God that we should desire that it should be no longer in the hands of oppressors; but it is of the Devil that we should desire, that we should do it ourselves apart from God. And understand that this is Gods plea to give us a righteous government & a righteous King, & to place us under that King but that the King is set up of God because he is good & that the subjects are expected to rejoice in his sceptre because he loved them & gave himself for them. And I know that this is the good news of the Kingdom that God has put all things in the hands of Christ for he is the Lamb that was slain, he it is who loved us & gave himself for us.

I cannot now enter into some other parts of the doctrine, as I had intended but thus far we have come that the true apprehension of the Gospel is that it is the good news of a Kingdom - that the true blessedness of Christ's Kingdom is that he is a righteous King - that the true blessedness is to be thro' the reign of this righteous King - that Christ is exalted King because of his worthiness & that the worthiness which commended him to God & which is to commend him to our hearts, is that he is the Lamb which was slain - that he is the Laver who laid down his life for us that we might live unto God.

The next point to which I turn your attention, is what we are to understand concerning

the scene; the place of his Kingdom. A Kingdom may be either visible or invisible. An invisible Kingdom is the obedience of many to one, in their hearts; but where outward circumstances do not accord with the will of that King. A visible Kingdom is an outward state of things in which the King is manifestly acknowledged & honoured. "The Kingdom of God cometh not with observation. neither shall men say, lo here, or lo there for the Kingdom of God is within you." This refers to that invisible Kingdom of God which is in every man who in his heart has received Christ to be his King. But altho Christ may have among us many who have received him into their hearts & over whom he is now reigning as King, yet the Kingdom of Christ is not a visible Kingdom, because the outward state of things is according to the mind of the Devil, & because the aspect of Society, & the state of things among men is altogether contrary to the will of Christ. This, then is the character of the present times, that now the Kingdom of God cometh not with observation. that now is the visible Kingdom of Satan. that now there is an outward state of things that is according to the mind of the Devil while there are many exceptions of individuals whose hearts are right with God. But we are taught to look forward to a time when Christ shall be manifested as King - when he shall reign visibly

when he shall appear as King, & the hope in our text "Looking for that blessed hope & the glorious appearing of the great God & our Saviour Jesus Christ" refers to this time when the coming of Christ will be an outward thing, & when the Lord will be revealed reigning as King.

The next point to which I turn your attention is the fact that this earth is to be the scene of the manifest Kingdom of Christ that here he is to reign. We have already seen in the 24<sup>th</sup> Psalm that it is concerning the earth that God is enquiring to whom he shall give it as a Kingdom - it is the earth that is the Lord's & the fulness thereof. And we find the same thing taught elsewhere - more especially we find that the earth is represented as the abode of righteousness, in a future condition of it as in the III<sup>d</sup> Chapter of II Peter & see that the Apostle is there warning Christians against scoffers who should come "walking after their own lusts & saying where is the promise of his coming? for since the Father's fell asleep, all things continue as they were from the beginning of the creation." that is scoffers who yielding to the desires of their own hearts & wishing to live in the gratification of the lusts of the natural man, are flattering themselves with the expectation that there will be no change - that things will go on as they have been going on, & that since the

father's face except all things continue as they were from the beginning of the creation so they shall be. The Apostle warns us against these men, & these men are charged with this, that they are ignorant that there were a heaven & an earth of old, before the flood which were destroyed, & that the world that then was being overflowed with water perished & also forgetting that the heavens & the earth which are now, are reserved for fire against the day of judgment, & perdition of ungodly men, & then he calls on Christians to remember that the heavens & the earth which are now would be destroyed at the coming of the Lord, & that there were a new heaven & new earth wherein would dwell righteousness, for which they were to look, according to God's promise. Now, observe, we are thus taught to look for new heavens, & new earth, while we are taught that the new earth is the present earth in a new state: for we know that the earth that was before the flood is the same earth that exists now: but that a change came on it, & so they are distinguished, & so it is the same earth that now exists, that shall be after the Lord comes: but a change is to come on it, & therefore they are distinguished.

My dear friends if you have difficulties as to this matter, I refer you to the 65<sup>th</sup> chapter of Isaiah: read it and see whether it is not manifest that it is in this very earth in another state of it, that is to be called that new earth, & that it is on this very earth where God has been dishonoured that God is to be honoured.

I would further say to you that Satan may not find take advantage of you if any of you find a difficulty through the word new: that this word is here used in some such way as when a converted man is called a new creature. I am the same person as I was before conversion, yet am I a new ~~creature~~ <sup>man</sup>; so the earth will be the same globe of earth but still so changed as to be justly called a new earth. And I have in connexion with this expression "the new earth" to say a word to those who feel as if it were some dishonour to Christ to say that he is to come & reign on this earth. They say do you think he is to come to this vile earth? Was it not enough that he was once humbled? Shall he again leave glory for it? He will not be on the earth as it now is but it shall be changed, & you are not to judge of what this earth shall be when the curse is taken off & the power of God is put forth in beautifying & glorifying it, by what it now is. You might as well think to know what body a saint shall have at the resurrection by looking at the body he now has. The saints shall dwell in bodies, but they shall be glorified bodies, & Christ shall reign on earth: but it shall be the earth redeemed from the curse.

The next thing to which I turn your attention & I do it just in a word is the fact that we are not only called to honor Christ as a King: but to reign with Christ - we are not only called to reign in a Kingdom: by

considering the Character of the King, & the love he has to us: but to know that as we are now expected to cherish in our selves the same love which Christ showed to us, so in the King's son we are to partake in its glory & reign with Christ

My dear friends you must have observed in the 5<sup>th</sup> Chapter of the Revelations that when the inheritance is given to Christ immediately the saints say "Thou art worthy to take the Book & to open the seals thereof for thou wast slain, & hast redeemed us to God by thy blood out of every kindred, & tongue, & nation, And hast made us unto our God Kings & priests & we shall reign in the earth." The moment they saw the book in Christ's hands they said "we shall reign on the earth" i.e. they saw that he had gotten the earth & knowing that they were heirs of God & joint heirs with Christ they knew that as Christ was to reign so they would reign.

So a few Chapters after, we find them waiting for the fulfillment of this word & we find that they are told to have patience, & to wait, shewing that it is not at death that men get their reward not till the number of their brethren who were to be put to death as they were should be accomplished. And so we are told 20<sup>th</sup> Chapter 4 verse that when the number is accomplished they arise "And I saw thrones & they sat on them & judgement was given unto them & I saw the souls of them that were beheaded for the witness of Jesus & for the word of God, & which had not worshipped the beast neither his image neither had received

his mark on their foreheads, or in their hands, & they lived & reigned with Christ a thousand years." So my dear friends, I would have you to understand that we are taught to look at this Kingdom as one in which the Saints <sup>of God</sup> are to share & this is connected with the subject of the second resurrection. Immediately after we are told of the resurrection of the just it is said "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." We find then that it is the purpose of God that the Saints should share with Christ in the glory of the Kingdom, & reign with him on earth - that this is to be during a thousand years - this being the first resurrection, & that the rest of the dead lived not being still left to lie in their graves.

This is a subject which I may be enabled of God to bring before you on some other occasion & therefore I leave it at present merely stating it. But, before parting with you, I must, in the strength of God seek to speak a word that may move personally - touch yourselves - not that any word I have spoken <sup>this night</sup> is not a personal one: every word of truth is a personal word: because every word of truth concerns the God with whom we have to do: but still I desire to speak more personally, in the way of applying to you the things which you have heard. And first of all I would solemnly & affectionately charge you who have before known any thing of these things & who have

found any comfort in them to go on unto perfection, & seek to know the Counsel of God in them, fully, & not to be satisfied with the acknowledgment of the doctrine, for there is life eternal in every part of the truth of God. & therefore the man who does not find a Doctrine needful to him, the man who does not find it food for him, who does not find that he eats it & that it is as marrow <sup>in</sup> to his bones, does not know the doctrine truly. Therefore I would say to all to whom this doctrine has come merely as a thing committed & who have not yet found a witness within them testifying that it is true I would say to every such man that the Spirit of God, longing for a reign of righteousness, cannot like the Dove rest upon the waters, but must return until the dry land appears beyond the flood of judgement which faith sees resting upon the earth: because that is the land wherein dwelleth righteousness & you have not seen the matter truly unless you find that there is a craving in your hearts which this doctrine meets - a longing in your hearts which this doctrine gratifies. Understand, then, that the person who really & truly apprehends this doctrine, finds it to be a real food & nourishment for his soul. He is hungering & thirsting after righteousness, & he is carried forward to the reign of righteousness & he rejoices in hope till that righteous time & now he is upheld by the faith of it.

And now I would say to those

have believed in the remission of their sins, thro' the  
 blood of Christ, but who have not known  
 the doctrine I have proved from the scriptures:  
 but who opposed it, I solemnly call on all such  
 to remember that this word of God does not over-  
 turn any truth that they have already received.  
 It is very painful to see how often the children of  
 God are kept back by the flesh; altho' they are call-  
 ed to go on to perfection, altho' they are required to  
 forget the things that are behind & to press forward  
 to the things which are before, yet still is it the  
 fact that they are often found enquiring whe-  
 ther what they know already is not enough &  
 saying that they may be saved without  
 knowing it. My dear friends is this language  
 for a child of God? This is not language for a  
 child of God to say if I am saved that is enough.  
 If you have been taught to love God - if you  
 have been taught to delight in God's ways,  
 then your question will be, How can I know  
 more about God? How can I be carried farther  
 into the understanding of God's plan? & do you  
 will desire to understand his counsels, there-  
 fore believe that there is something wrong, be-  
 lieve that there is some saving to the flesh when  
 a person who knows God, & trusts God in respect  
 of his own eternal well being is not hungering  
 & thirsting after fuller light & understanding of  
 the truth of God. And when a man says, It  
 is enough for me to look to the day of my  
 death, & that is the great thing for me. Know  
 that he is not entering into the full liberty of

a child of God, whose high calling is that he should be jealous <sup>for</sup> of his Father's glory.

But I would now speak to those who are as ignorant of what Christ has done as they are of what Christ is yet to do. Alas! that there are such in every assembly of the people. Alas! that there is ground to fear that by far the greatest proportion of the people are in this situation, that they do not know what Christ has done already. And I solemnly call on such, by the consideration of his coming in judgement, by the consideration of his coming to enquire what the fruit has been of what he has already done that they would take to heart their ignorance & seek to know the truth. I am speaking to those who have not known that Christ died for them. I am speaking to those who have not known yet that their sins have been forgiven through the shedding of Christ's blood. I am speaking to those who have not yet known that they have power <sup>in</sup> with Christ to walk with God & I tell them that the Lord is coming to enquire & to divide & separate & he is coming to enquire & divide in this way that those who have been brought back to God, to rejoice in God & give him glory, by the knowledge of the name of Jesus may be exalted in glory & that those who have not may be cast into outer darkness.

My dear hearers who are in this awful state, I ask you are you prepared to meet your God? what will you do when he ap-

Where will you hide yourselves when the Judge makes bare his arm, & when his terrors are abroad upon the earth? The Lord has long waited desiring to see the love, & the grace & the forgiveness that have been extended to you working eternal life in you; & now he is soon to come to enquire & see what the fruit is. And how are you prepared to meet him. Are you prepared to meet your God? My dear hearers this is a reasonable question, because we are called to be standing with our loins girt & our lamps burning, & we ourselves as men who wait for the coming of the Lord. And it would have been a reasonable question at any time since the Lord went away, because we are called to be always expecting his return: but it is peculiarly a reasonable question at any time in proportion as the time wears on, in proportion as we are nearer & nearer the day of the Lord, & more especially as there are signs of judgement. And are there not signs? Are there not signs in the state of the nation? Are there not signs in the heavings of mens minds? Is there not a vague expectation now abroad throughout all Christendom, of some great thing to happen? Men are looking for great things to come upon the earth, & things shall come; the Devil, knowing that his time is short, tells them to be active & much they may be able to accomplish. And why is this but just to prevent their listening to the voice of their God? And he gives them this & that delusive hope & says that would fulfil your longings & so they are satisfied. O be not satisfied with the Devils answer when will things be better? Men

to the question.

ask this, like the Devil answers When you obtain certain things you are desiring. But what is the Lord's answer? Things will be better when the reign of righteousness comes. But are you prepared for such a change as this? You may think yourselves prepared for such a change as you are looking for, but are you prepared for the Change that God wishes? Nicodemus thought that he was prepared. He looked forward to the Kingdom just as men look forward now to the political millennium now - course thinking that they themselves need to be changed. If they can get new laws & a new constitution, that, they think is enough. But our <sup>own</sup> promises us nothing that will make us happy in this way. Except a man be born again, he cannot enter into the Kingdom of heaven - you cannot otherwise receive the good things that are in store. There must be an inward change in you. No outward change will do. And therefore let not the Devil teach you that all the fault is in your circumstances; - There are people who go about teaching this; but the fault is in yourselves. Now none likes to hear this. People like to put the blame of the evil of their condition on any thing rather than themselves. But God teaches us that the evil is in man, that God is going to change the outward condition; but that the inward change must be in order to prepare us for this, & that except a man be born again he cannot perceive the blessedness which God has in store. I ask you are you born again? You are all flesh & blood. you have received this from your first father Adam, but

are you born of the Spirit? Have you received the Spirit from the second Adam? Have you been quickened by the second Adam? Is the Spirit of Christ in you? This is the question for if the Spirit of Christ is not in you, you are not prepared for the Kingdom - if the Spirit of Christ is not in you you cannot welcome the reign of Christ. And let no man deceive you by making you think that you may be born again though you do not know it. This is not true for we are told that the Spirit bears witness with our Spirit that we are the Children of God, & that the Spirit is the Spirit of adoption whereby we cry Abba Father. I therefore testify to you that except ye be born again you are not prepared for the coming glory; & I testify to you that except ye know that you are born again you are not born again; & that those who are living doubtfully in darkness & in uncertainty not knowing what it is to cry Abba Father are not prepared for the coming Kingdom of God.

My dear hearers, the Lord give you to take this word home to your selves, & grant that you may now be made of him to seek to know more fully the doctrine you have heard & that you be found in that condition in which you can rejoice before God that the King of glory shall appear & that you feel your awful need of that blessed hope & the expectation of the glorious appearing of the great God & our Saviour Jesus Christ

Amen.





## Sermon XXXIII

Acts XXXVI 12<sup>th</sup> 20<sup>th</sup>

The portion of this chapter with which I desire especially to occupy your attention is the statement of the Gospel contained in the Commission of which our Lord gave to Paul & the statement of Paul's own understanding of that Commission.

First of all the statement of our Lord to him: "delivering thee from the people & from the Gentiles into whom now I send thee, to open their eyes, & to turn them from darkness to light, & from the power of Satan unto God, that they may receive forgiveness of sins, & inheritance among them <sup>which</sup> that are sanctified by faith that is in me."

This was the statement of the work which the Lord Jesus gave to the Apostle; & the way in which the Apostle obeyed the command of Christ, he expresses in the two following verses "whereupon O King Agrippa, I was not disobedient to the heavenly vision: but shewed, first unto them of Damascus, & at Jerusalem, & throughout all the coasts of Judea, & then to the Gentiles, that they should repent, & turn to God, & do works meet for repentance."

From this it clearly appears that the Apostle's apprehension of that which our Lord had called him to, was to teach men to repent & turn to God & do works meet for repentance: & you see that this he conceived to be the same thing with opening their eyes, turning them from darkness to light & from the power of Satan unto God so as that

they should receive the forgiveness of sins, & receive the inheritance among those that are sanctified by the faith that is in Christ.

I desire to be enabled of God to speak to you on the one subject of greatest & of eternal interest, words which if blessed to your souls, & if carried home with power, may accomplish in you that which Paul was sent to accomplish in those to whom he was sent to preach supposing any of you if to his hour ignorant of the love of God, personally ignorant what it is to repent towards God & bringing forth fruits of repentance. I trust that you hearing me who believe concerning themselves that over them God has rejoiced as over repenting sinners — who believe that they are now in the estimate of God among those in whom his counsel of love is finding its accomplishment — you think of themselves as converted persons — as having passed out of darkness into God's marvellous light. I trust that any such who now hear me will be both in the condition of praying for others that they may be brought into the like light & happiness, & in the way of receiving establishment & confirmation of their own faith, by the words spoken while I seek to have a special reference to the condition of persons who, whatever they may know in word, or whatever they may have been accustomed to acknowledge in word concerning the truth of God have not yet known the truth in its saving power. I shall first illustrate the 18<sup>th</sup> verse & then show its connexion with the 20<sup>th</sup> verse.

Paul was sent out to the Gentiles to open their eyes, to turn them from darkness to light, from the power of Satan unto God, to the end that they might receive the forgiveness of sins, & an inheritance among those who are sanctified by the

faith of Christ Paul was sent to open their eyes, & I ask you to fix your attention upon what is thus taught us concerning the state of men who are yet unsaved - who are yet exposed to the wrath to come - who have not yet come into that condition in which they are prepared to meet their God when he comes forth in judgement. these are the persons whose description is that their eyes are closed. They are not persons about whom there is no light shining; & they are not persons who have no provision for their walking in light - they are not persons <sup>in respect of</sup> about whom it is the case that there is nothing for them to see which would bless them if they saw it, & that there is no light for them with which to see it, & no power with which to see it: but they are persons whose condition is, that surrounded by that the sight of which would deliver them, & having light around them in which it may be seen, are still in the condition of not seeing, & not understanding, & so not being benefitted because their eyes are shut. What I wish to mark here is that it is the condition of the people themselves that is evil, & that their enjoyment of the good things which God intends for them is prevented just by their own state. You see that a person who is sitting in a dark room, & a person who in a room full of light is in darkness because his eyes are shut, are in very different situations. you see that the reason why the one cannot discern the objects about him is because of the darkness around him, the reason why the other cannot discern the objects about him is because his eyes are shut. There is also a difference between a person whose eyes are shut & a person who is blind. The former is in darkness because of his own free choice, the latter cannot help being in the dark - he has no blame, no fault in being in the dark. but he who is in the dark because his eyes are shut, might, if he chose, be in the light.

Now, fix your attention on this: that it is not the circumstance without you, & not any impossibility within you that keeps any in an evil state - that it is not the want of light, or the want of capacity of seeing it: but the secret of the evil state is that their eyes are shut. Think & beseech you of the difference between a person who is in the dark because he is in a dark place, & a person who is in the dark because he is naturally blind. We are here taught that men having light about them - that God not having left himself without a witness, & having put something within man which corresponds to the outward witness; & that there being these two things, the voice in the conscience of man within, & the dealings of God without - the one being that whereby he was in a condition in which he ought to have seen, the other the light by which he ought to have seen; the evil state of man was that while light was shining about him his eyes being closed he did not see. God had placed men in this situation that the things about them were telling them of God, & had formed men with a conscience which ought to have understood the things about them. Out of this arises their guilt if it had not been so they would have been without sin; but this being the case, there is no cause for their being in the dark, but that they choose to keep their eyes shut. See how these two things are contrary. If God had never given us rain from heaven, plentiful seasons, food & raiment - if there was no one thing that expressed the goodwill of God towards us, then there would not have been the outward light. If on the other hand we were like the brutes that perish, if we had no conscience & if while receiving God's bounty, & fed by God's care we were as incapable of understanding the hand of God as the beasts of the field, then however

many proofs God gave us of his love, his care, & of his presence, we could not be blamed for being ignorant of it. But there being about us the kind & fatherly dealings of God, who is ever acting the part of a blessing Creator, & there being within us the voice that ought to recognise this outward witness for God, then the only way in which any one can be ignorant of the God with whom he has to do is by closing his eyes. The Apostle was therefore sent to open their eyes that he should be the instrument of their ceasing to shut out the light of God, that he should be the instrument of their ceasing to keep a separation between the conscience within & the manifestations of God without them, that they should no longer walk in this world as blind men, & be no longer surrounded with God & yet unaffected by it. It was to declare to them an unknown God; but not a God who had not taken pains to make himself known. When Paul came to the Athenians he told them he came to declare the unknown God; but a God whom they ought to have known. God had created them all with consciences which should have recognised God & God had dealt with them all, according to his own holy love as God; & yet they were as if these things had not been so because their eyes were closed. Paul was sent to them for the purpose that they should no longer shut out the knowledge of God from their own hearts so that if the object for which he was sent was accomplished in them the difference would be that whereas formerly the light in which God was revealed about them did not reach their hearts, now they knew God - now they saw God, now they discerned him in every thing & praised, & gave him glory, in every thing.

Christ, then, sent his Apostle to open their eyes & turn them from darkness to light. & in

bear in mind what I have said about the opening their eyes, you will see how a man is turned from darkness to light, that it is not by bringing him out of a dark place into a light place: but it is by causing his eyes to open upon the light. When my eyes are open I am in the light so that the person who causes me to open my eyes upon the light turns me from darkness to light. But what I especially entreat of you to mark here is the meaning of the words "darkness" & "light" God has made everything about us to have in it something that ought to make it more easy for us to know the gospel. So God has appointed darkness & light in order that we might understand more easily when God speaks to us of that darkness which is indeed an evil & of that light which is indeed a blessing. Mark the condition then in which the people are supposed to be when their eyes are shut. They are supposed to be in the darkness i. e. surrounded by objects which they cannot see & the object to be accomplished is to bring them to see the things about them. Now it is quite clear that this does not refer to bodily light & to the common intelligence & information which naturally people may possess. There are about us continually things - there is in everything about us something which the natural man does not see at all; & in having the eyes opened as Paul was sent to open them there is a coming to see things which were not seen before. It is desirable that you should feel, how you may know things in one way, & yet be totally ignorant of them in another way - that you should see what a different thing that is which the world calls knowledge from what the Bible calls knowledge. The knowledge I have from touch is quite different from the knowledge of

have from sight. you know well that if I have  
 always been blind I have been in the way of  
 conversing with you I have a certain knowledge  
 of you - I would know many things about you -  
 I would know your voice for example: but I  
 could not know your personal appearance?  
 This is a kind of knowledge of which I must  
 be totally ignorant, & so long as I was blind  
 I would remain so. Now suppose there was  
 some other sense neither seeing - nor hearing  
 nor any of the senses that I now have but by  
 which I could come to know some quality of  
 the things about me of which without this new  
 sense I could know nothing. This is the case in  
 regard to the changes which takes place when  
 the preaching of the gospel is blessed. It is a  
 coming out of ~~darkness~~ <sup>darkness</sup> into light, that is, it  
 is a coming to know something about every object  
 about me to which I was formerly blind. Things  
 now have not the least resemblance to what  
 they had before - they appear altogether dif-  
 ferent & I cannot make another blind man  
 understand it. So in like manner in being  
 converted there is a coming out of darkness  
 into light - There is something concerning all  
 our circumstances - concerning our selves, our  
 friends, the world about us concerning every  
 being in God's universe of which men are  
 supposed to be ignorant when our comes to  
 them as Paul <sup>who sent</sup> ~~came~~ to the Gentiles, & with  
 which they become acquainted if his min-  
 istry is blessed to them. It is not merely that  
 something comes to be known which was  
 not known before: but that this new know-  
 ledge is so much more excellent & pre-  
 cious, & so much the very thing people need as  
 that it is rightly spoken of as light by way

of distinction. There are many things about which information can be of no real importance: but the expression "to turn them from darkness to light" teaches that, whatever variety of information they had before, it was of little value in the sight of God - that they were still regarded as in the dark & that so important was the information now to be given to them that in receiving it they were truly said to come into light. Fix your attention on this, that it was not merely that Paul was to make them acquainted with something which they did not know before, & that a something concerning every thing around them: but that it was the only important information so that their former light was just darkness, & that this knowledge & information alone deserved the name of light. This was the opening of their eyes, that they were to come out of a condition of which God said it was darkness & come into a condition concerning which God says it is light.

My dear friends, I desire before passing from this part of the verse, to fix your attention for a moment on the character of the Knowledge in receiving which men were thus to come from darkness to light, that you may see how it is of so important a kind. It was knowledge which was to correct all their judgement of the value of things. They were in the dark before, because they were misconceiving & misunderstanding their own circumstances, & the circumstances of their fellow creatures men around them, & their own interests, & the interests of their fellow men around them, because they were putting bitter for sweet, evil for good. This is the reason why the knowledge which was to put an end to this darkness & our misconception is called light, & why those receiving it are said to come from darkness to light. We may

receive a great deal of information which does not change any of our opinions regarding what we were already conversant with. I may come to know many things, & my old opinions may remain just what they were concerning the things which I knew before. Suppose I had learned the trade of a mason, & afterwards that of a weaver, the knowledge I obtain from having learned the second trade does not make me change my notions of the trade I formerly learned, & therefore such a change cannot be said to be a coming from darkness to light. But in this matter there is a total change. Every person is forming opinions, in his natural state concerning what is good & desirable - he is saying who will shew us any good; & setting his heart on something in which he expects to find pleasure & when brought from darkness to light, the change is that he finds now that all his former knowledge was ignorance, that it was altogether erroneous, that it was not really knowledge; that he had been choosing the things which he ought to have rejected, & neglecting the things which he ought to have chosen. It is not as if I came to you in the way in which any person would come to you to explain how the tides flow, or the earth goes round the sun - it is not coming thus with some addition to your knowledge; but it is coming as the apostle came, to inform you that you are quite wrong in all your judgements & feelings concerning all things - that their reasons for doing things are wrong reasons - that the amusements they feel & the hopes they cherish are felt and cherished on wrong grounds - that their reasons for speaking to their companions are wrong reasons; in short

that in everything they do they are going wrong, & that in every movement of their Being they are wrong. This is the darkness; & the light is putting them right so that what they do they should do from right reasons - what they say, they should say from right reasons - what they think or feel they should think on true grounds. See how great a thing is proposed when it is proposed to turn one to turn them from darkness to light. It is not merely that a few were going wrong: but he sends them among a people that were all with one accord going wrong - all with one accord occupied with that which was not worth their attention & in short the secret spring of whose actions, if examined would be found to be altogether delusions.

This is the darkness spoken of, & the light is that they should be brought into the condition in which all that they did, thought, & felt was according to the truth of God.

The next view of conversion here is that it is a coming from the power of Satan unto God. Satan is the father of lies & God is the God of truth. Coming from the power of Satan corresponds to coming out of darkness & coming <sup>under</sup> ~~out~~ of the power of God answers to, coming into light. It is by lies that Satan acts upon men's hearts. It is by placing things before them in a false light & by their being influenced by them, that he leads them astray. The power of Satan then is in the power of a lie believed to be true. He has set his lies before them, & they take them & act upon them.

To be under the power of God is to be under the influence of truth - we require faith to serve the Devil, & we require faith to serve God. The faith with which to serve the

Doing the will of a law, the first with which is  
 done, God is the will of the truth. Therefore being un-  
 der the power of the Father of  
 lies is one thing. But what is added here is the  
 personality. Darkness & light are one thing, Satan  
 & God are other things, if we could conceive of the  
 lie & the truth just in themselves apart from ~~the~~  
 the persons of the Devil & of God. But the thing  
 upon which our attention is here fixed is that  
 there is a person behind both. It is not with  
 principles that we have to do but with persons.  
 I direct your attention to this that it is not with  
 evil principles but with an <sup>evil</sup> being that the wicked  
 have to do, & that there is a living person whom  
 the righteous serve, that is God. Satan whose  
 power consists in making men believe lies, is  
 ever at great pains to make people forget that  
 he is a person telling them that it is vain for  
 men to say <sup>as</sup> that they are tempted of the devil for  
 that is saying they are just trying to get quit of  
 a blame that belongs to themselves.

My dear Friends, I am sure that no person  
 will find it to be any excuse for any evil he  
 does, that he has done it under the influence of  
 the Devil. In fact the very way to fix & estab-  
 lish & stamp the character of a thing as bad  
 is to say that it was done under the influence  
 of the Devil. If you fix in your own mind that  
 there is a being who is always setting himself  
 against God & goodness, that he is reigning &  
 has a mighty power, though it be the power  
 of an usurper, then the shortest way of sat-  
 isfying your selves that any thing is bad is  
 to see clearly that it is of the Devil. Mark  
 that the Apostle was to bring men from  
 being under the power of one Being to be  
 under the power of another, from being among

those who are serving the prince of the power of the air to be among those who are serving the Prince & the true God.

O my dear friends we little know when we are told that the devil now reigneth among the children of ~~men~~ unbelief (this is the proper translation of the word which is translated disobedience) we take under stems what a mighty power the spirit of evil is exercising and that through the flesh he is working untold havoc on all unconverted persons & that all that comes out of the hearts of all converted persons is under his influence - we feel as if to say that the Devil had a share in any thing was to make it worse than ordinary things whereas in fact, we should see that all the work of living men about us who are not converted & who are not under the power of the Holy Ghost, are moved by our Master Spirit who is invisible but who is working mightily in them all & whose divine accomplishment in the state & condition of their hearts & who is seeing the very things he wishes in their thoughts & feelings. There are many views of the state of the unconverted that are fitted to arouse us as to the state of our unconverted friends, but there is none that to my mind comes with more awful power than the conception that any dear friend is serving the Devil, is under the control of the Prince of Darkness, & from morning to night, from month to month, from year to year just meeting the wishes of Satan. Now these Gentiles these nations, people, large bodies of men, are supposed to need one to be sent to them for the purpose of turning them from Satan unto God & the condition of

those who are in the dark, because their eyes are shut, is that they are serving Satan & not serving God.

It is strange how people make distinctions between things that are just the same. Many a person has no hesitation in saying that he cannot venture to state that his eyes have been opened by the Spirit of God & that he is now beholding the glory of God in the face of Jesus Christ, who, at the same time, would shrink from admitting that all he did & thought & felt, was under the influence of the Devil; yet according to the word of God, to admit the one thing is to admit the other. People have come to think that there is a kind of middle space & as if in this middle space there was room for them to be although they were not yet come. But, Gent. of my dear hearers, I beseech you to understand that there is no such middle ground. You are to either be under the guidance of the Spirit of Christ or under the guidance of the Spirit of Satan. There is no middle ground. Do not lull yourselves asleep, & do not comfort yourselves with the notion that there is any such middle ground. People think that being concerned about their souls is being on this middle ground. But there is no such middle ground - there is no such place to rest on; & know that the Apostle was sent to the Gentiles for this purpose that he should turn them from Satan unto God; & that they were supposed to be, when he came to them, under the power of Satan. & that this mission accomplished its object it would be in bringing them to God.

The next part of this verse states the blessings they were to receive in being thus turned "the forgive

ness of sins, & an inheritance among them which are sanctified by faith." I will explain these two blessings. First, they were to receive forgiveness of sins. What is this blessing? & what is the condition of a person who receives it, & wherein does a person's condition, in receiving it, differ from his condition before receiving it? I trust to be enabled to shew you clearly what manner of thing this is that is to be received. Forgiveness of sins is liberty to dwell with God as a dear child - it is access into communion with God - it is having the heart of God open to me, that I may drink from it as a fountain of life. To receive this forgiveness of sins is to enjoy this access to God, & this access to God - this provision for having fellowship & communion with God is so precious a thing in the sight of God, that it is here set down as the blessing to be received.

My dear friends, I know well that in the natural state of our hearts we are prone to feel as if God's favor was something desirable for the sake of what was to be received from God, & as if we were to come to God, & were to ~~be~~ get some good <sup>thing</sup> from God & that the fact that the good thing is the enjoyment of God himself is a spiritual truth which is only spiritually discerned. I must never therefore state that truth to you because unless you be brought to discern this you are not brought to know the salvation that is in Christ. The thing then that this people were to receive was this communion with God & it is spoken of as a substance because it is a real thing. The love in God to the sinner which is inviting the sinner to come to God & which rejoices over the sinner when he does come to God is itself a good thing. To know & feel myself the object of that

love is to be in the enjoyment of a good thing. You any person who feels this love upon him, who knows & is tasting of it, is prepared to say "There be many that say who will shew us any good, Lord lift <sup>them</sup> upon me the light of thy countenance." Through the whole of the Psalms the light of God's countenance is spoken of, in itself a blessed thing - not valued for the sake of something to be got from God: but as a substantial good. Now to have the light of the countenance lifted on me, & to receive the forgiveness of my sins, are just the same thing. The good thing is the light of God's countenance. At the same time I desire to pass on your attention that the light of God's countenance is a different thing to a sinner from the light of God's countenance to a creature that never sinned & therefore is it said to be the forgiveness of sins. It is not a favor such as rests upon an Angel that never offended God which is the light of God's countenance in which a returning sinner rejoices; for that favor would be a lie, the Angel never having sinned against God; the sinner having offended God. But the light of God's countenance which rests upon the returning sinner is a light which he feels flows out upon him notwithstanding that he has offended, & instead of being in the condition of forgetting that he has offended - instead of feeling as if God's favour was connected with God's having forgot what kind of a person he is the very sweetest thing in the light of God's forgiving love is, that it is forgiving love. & the sinner who is conscious of being the object of forgiving love feels that in this character of it as coming to the

unworthy, there comes out the very tenderness of God that deep, deep, secret of God's love, which never would have been understood by one who had offended, & having offended, had been received back again. There fore when I speak of the light of God's countenance I mean see it as a kind, affectionate, tender love, which says I have seen every thing ~~every~~ wrong in you: but still my compassions do yearn over you & now I can rejoice over you not pleased with what you have been, nor forgetting what you have been but well pleased to receive you back to himself as a dear child. With God himself personally, I get the good thing, which is forgiveness of my sins & the blessing which comes down continually from God, as just forgiveness, forgiveness, forgiveness, every morn'g - every moment a continual outcoming of love which is not dealing with me as I deserve which is not rewarding me according to my iniquities.

I am desirous, above all things, to make you understand that this good thing is not outward thing, but is just the love that comes out from the heart. & I appeal to your own experience whether there is not a thing expressed by the word affection or love which has in it a real substance, altho' the eye cannot see it - altho' the hand cannot handle it - altho' it is not an outward material thing yet that it is a reality - yee that it is the reality - the soul & the substance of all the sweetness of human life. & take away affection if you take away the interest of one mind in another you make the world a dark foul wilderness even to the natural man. Understand therefore that there is a substance which

is love, which has God in it, & that this love is forgiveness, & that the good thing to be enjoyed, through being brought from the power of Satan is this forgiving love. So that if a man ask me what are you the better of being brought from darkness to light I answer that when I was in darkness I saw no forgiveness in the light of God's countenance - no love in the light of the sun, in my daily food, or in any of the comforts of life - now that I am in the light of forgiving love in them all. While I was believing Satan's lies I did not know that our God loved me, although I deemed it not - while I was believing Satan's lies I had no enjoyment thro' forgiveness & knew not its sweetness, & its holy sanctifying power; but now <sup>that I have</sup> come under the power of God's sanctifying truth, I have forgiving love, I receive forgiveness, & find that it is a substance - the substance of my life.

My dear friends being this you will not wonder that forgiving love should be so much the subject of my talking - you will not wonder how I should yearn over you that you should know the forgiveness of your God upon you - that you should feed upon it as the bread of life - feed upon the bread. What was it that the Lord desired when he sent Paul to open men's eyes? It was that that forgiving love which the Father had shed up for them, & which was now in his blood, should flow into their hearts - that they might receive it from him.

But our dear friends, there is more provided than this - & therefore it comes first - but there is another good thing that comes after it - that they may receive forgiveness - inheritance in among them that are sanctified by faith that is in Jesus. While

the great thing is the enjoyment of God, & while the great desire of Christ for the Gentiles was that, by the instrumentality of his servant Paul, he might bring them to enjoy God, as a dinner alone can enjoy him. i.e. as the sin forgiving God, yet, still it is true that God sees it right to make outward things a present possession to them that love him, & that God, giving his own heart as the great portion of his people, doth also desire to give them an outward condition which shall be according to his glory which shall be answering to the excellency of the state into which he has brought them; & this is the inheritance we are living in a world surrounded by God's works, & connected with them by our capacity of knowing them & seeing them & being affected by them: & the thing taught here is that if the Gentiles had their eyes opened, if they were brought from darkness to light, from the power of Satan to God, what not only would they enjoy the forgiveness of their sins: but also an inheritance among them that were sanctified: that there was, so to speak in sight, a possession in outward things that was to be given to the sanctified ones. You know it is said Enter into the Kingdom prepared for you before the foundation of the world. Now the inheritance is that Kingdom. it is that outward condition of things in which we shall see the sons of God manifested as the sons of God, having power & glory & great dignity, in accordance with their high state as sons of God - being in a condition worthy of their calling as sons of God.

My dear friends, while I rejoice to tell you that God himself is the portion of his people I also tell you that you are not to mistake

me as if I would have you esteem the inheritance the prospect of reigning with Christ on earth as a small matter. It would have been sin in Adam if he had made light of the Kingdom wherein God had made him a Lord - if he had made light of the Lordship bestowed upon him so it would be a sin in us if we made light of the inheritance provided for us, although we know that God himself is our enjoyment & our portion. It is therefore said here, that, <sup>when</sup> they were to receive forgiveness of their sins, they were also to receive an inheritance among them that were sanctified & to be heirs of that glory which is for the children of God.

My dear friends if you will but consider that it is not a right thing in itself that the children of God should not be clothed with glory - why should the King's sons be clad as a beggar? Is this a condition fit for a King's son? & if not fit for one who has an earthly King for his father, it is far less fit for the son of God - for any of the sons of God in the dominions of their heavenly father. Therefore it is only for a time, it is only for a purpose, that any child of God is in a low state - that any child of God is in a humble condition - is surrounded by want or sickness poverty or pain. But God will yet exalt his own dear children in a manner worthy of their place as sons of God & as Christ was first humbled, that afterwards he might reign in great glory: so are the children of God to be exalted with Christ in receiving an inheritance among them that are sanctified. Therefore let none feel as if in dwelling so strongly on the forgiveness of God as the portion of my soul, that I am

thereby making light of the prospect of the glorious inheritance which awaited the saints of God.

I had intended entering with you upon the 20<sup>th</sup> verse but I cannot detain you much longer. I can merely state the amount of Paul's call. Paul then having been sent forth upon this errand, & having received this commission from the Lord Jesus Christ went & taught the Gentiles that they should repent & turn to God & do works meet for repentance. Now I to illustrate this at any length, what I would best know you is how the actual turning to God in repentance is connected with the enjoyment of the good thing promised & with the coming from darkness to light. I ask you to study this for your selves. I don't mean to enlarge upon it, but I ask you to look to God for his Spirit to open it up to you. You find Paul sent for the purpose of opening men's eyes of thousands then from darkness to light, & from the power of Satan unto God, in order that they might receive forgiveness of sins & inheritance among them that are sanctified, by faith in Christ. Now what I wish you to consider, is what is the connection between the eyes being opened, their coming from darkness to light, & their actual receiving of forgiveness? what is the connection between this repentance & the enjoyment of an inheritance among them who are sanctified? and what is the connection between doing works meet for repentance & these things. In the meantime I shall not enlarge upon this, but before parting with you, I would just seek in the strength of God, to press upon your attention that which I believe Paul proved to be the instrument with which he was to work in accomplishing these great things. Paul

says of his preaching elsewhere, that he preached "Christ crucified." This is the account he gives of his own preaching. Therefore we see that it was in this way that he sought to bring men to repentance, that it was in this way that he obeyed his masters command to open the blind eyes, to turn them from darkness to light, & from the power of Satan to serve the living & true God. His part was to set forth to them a crucified Christ & a risen Christ, his part was to show them the Lord Jesus. This was what he did in order that their eyes might be opened, that their will might be subdued - that their love of darkness might cease, & that the light might be sweet to their eyes - that they might cease to be in the dark & come into the light that they might cease to serve the Devil & learn to serve God & so come to enjoy Gods forgiveness & Gods inheritance.

My dear friends, he came to these Gentiles & said to them, ye are ignorant of your God. He is to you an unknown God, not because he has left himself without a witness, but still he is to you an unknown God. I now come to you in his name, & I ask you to give up that fear & that distrust of God which makes you to shut your eyes against the light & I encourage you to this by telling you of the love of God by telling you of the son of God who died for your sins by telling you that the Lord Jesus, who shed his blood for you is God in your nature. Are you shutting your eyes upon God? O let me tell you who God is. And can you shut your eyes upon Jesus? Can you shut your eyes upon him who died for you because he loved you? It is not upon an enemy

you are shutting your eyes - you are shutting your eyes upon a God whose eyes are upon you for good though your eyes are shut against him. I then would persuade you to open your eyes by informing you of this his love & by telling you what he is that you may no longer shut out his love. And you are shutting your eyes because you love sin - you are shutting your eyes because it is only in the dark that you can indulge in the love of evil. I would open your eyes by telling you what that sin is that you love. And as I would open your eyes by telling you what that God is against whom you sin, so would I open your eyes by telling you what sin is - sin that you see as a light matter, a thing which you see unmoved, thousands about you guilty of - sin that you see a thing of which you judge according to the false estimate of a world that lieth in wickedness. But what is sin in itself? It is not a light thing - it is not a venial offence - it is not that matter to be slightly passed over which you think it is. I would tell you what sin is that you may not be blind. I would tell you what it is by telling you that nothing but the blood of the Son of God could wash it away. In that blood I would show you the true character of a thousand thoughts, words, & feelings which have passed through your mind as if they were very small matters. Weigh them through bringing them to that love - judge of them by that blood, & you will see that sin is no longer that light thing which you have imagined it. When you say I cannot help it, my nature is fallen, my temptations are strong God is merciful - God is gracious, & he will not be severe with me - when you say all this I would tell you, you shut your eyes, & I would say that this thing which you choose in the face of day - this thing which

one man will speak of to another man & not blush - this thing that you are so ignorant of - this sin - I would shew you what it is in the blood of the Son of God, shed for the remission of your sin, & so open your eyes upon it - And having this stamp upon it what must we believe concerning it but that it is appointed to perdition. The blood of Christ tells me that sin is appointed to perdition. The sinner has salvation provided for him, but it is salvation from sin, & I see nothing in the blood of Christ to teach me anything else ~~than~~ concerning sin: but that it is the condition hateful to God the condition <sup>on</sup> which must come forth the wrath of God to all eternity. And therefore I would say O my brother! stop O my brother! Let me seize you by the arm, & arrest you in your progress, & let me insist with you that you will see in the blood of Christ what this sin is which you love. Then would I shew you what it is you are choosing in thus choosing to live in sin.

Thus it is that Paul would come & tell them of these things - of the blessedness that there is in seeing light in the face of God, & of the great blessedness there is in ceasing to choose sin & in being taught to hate it as God hates it - He would teach them this that they should be willing ever to receive light. Thus would he seek to open their eyes, & to turn them from darkness to light, & to make them no longer choose the service of Satan but the service of God. I therefore beseech every one of you who have not yet known what it is, through the power of the Spirit of God to judge of sin as God judges of it - seeing it in the blood shed for the remission of your sins & who has not been taught to see God's love as it is revealed to him in the blood of Christ, & who has not yet received the enjoyment of God's forgiveness

-giving love to whom God's forgiveness is a possession not yet enjoyed & who has not yet known what it is to feel himself a partaker in the inheritance of the saints - who has not yet been able to say I am an heir of God & a joint heir with Christ. I would, in the name of God, now seek to turn every such one hearing me, from darkness to light. I would seek to open their eyes; I would seek to persuade them that it is an awful thing to shut out God's love - that it is an awful thing to sit in the dark - I say it is an awful thing in itself but doubly awful because there is no reason, no excuse, no necessity for it. If I saw you under some awful necessity, of sitting thus in the dark, then I might content myself with mourning over you but I see no such necessity; for I see in Christ things provided for you - in Christ you have strength to enter into all these deep things of God. In my then should you be another hour with your eyes closed denying the Deity, ignorant of the forgiveness of God, & ignorant of the inheritance of the saints, & hearing us thus in so

I my dear hearers, I am speaking especially, to those who have not believed to the saving of their souls. And I desire, as one taught of God, that his forgiving love is a fountain of life to press upon you that you would come & drink of the same living water. & as one taught of God to know that the hope of an inheritance incorruptible, & that perishing away is a present joy & strength & consolation, I would ask you to come & see how freely God makes you to share in his goodness, & his bounty for you in the blood of Christ & you are selling your birthrights, & you are putting away from you what God has provided for you if you are coming short of it. God grant that I may not have spoken in vain. God grant that you may not be able any longer to lie down & sleep soundly & yet be ignorant of the forgiveness of your God - God grant that you may not hereafter hunger & thirst after the love that is in God, & drink in his forgiveness as sweet waters of the river of life. God bless his word through Jesus Christ. Amen.

## Sermon XXXIV

Hebrews II "Therefore we ought &c"

The first thing in this Chapter to which I desire your attention is the inference which the Apostle makes from the character of the Gospel in the 2<sup>d</sup> & 3<sup>d</sup> verses. "For if the word spoken by angels was steadfast & every transgression & disobedience received a just recompence of reward: how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, & was confirmed unto us by them that heard him." In which you see clearly that the apostle instead of inferring from the greatness of the salvation that was in Christ Jesus, that those for whom this salvation had been provided were saved because of the gift of God to them, rather gathers & would have us to understand, that just in proportion to the greatness of that salvation is the greatness of the condemnation to which we are exposed if we come short of the grace of God. Instead of contrasting the Law & the Gospel, as men are often contrasting them, as if the Gospel were something which instead of regarding man as under responsibility as the Law does takes him out of the condition of responsibility in the judgement of God, you see that the Apostle regards the law given by Moses & the grace & truth which came by Jesus Christ as in this respect just alike, & to be viewed as talents received from God with this difference that the latter is a far greater talent than the former. But they

are on the same footing in this respect that God holds every person responsible for every gift that he has bestowed upon them. And therefore if the gift of God bestowed upon them was steadfast, that is, if it had the stability of God's word - if it had the stability of God's counsel - if it was a thing which God himself sanctioned with the awful sanction of his judgements. "if the word spoken by angels was perfect steadfast, & every transgression & disobedience" of that word "received a just recompense of rewards. how shall we escape if we neglect so great salvation?" How shall we escape to whom God has spoken by his Son from heaven - how shall we escape who have come into this world in the day of God's fullest dispensation - the day of God's largest discovery of His grace? - How shall we escape if such mighty means have been contrived of God for our deliverance, & if, after they have been provided we are through our own fault not delivered? How shall we escape if we neglect so great salvation - that is, if by our neglect the thing come to nought - how shall we escape if we neglect so great salvation, the greatness of which is contained in this, that it was at first spoken by the Lord himself when he was upon this earth - that it was at first spoken by the Son of God when he was dwelling in our flesh - & was afterwards confirmed to those who did not hear it from his own lips, by those who actually had so heard it - was afterwards confirmed by those that heard him, to whom God gave witness by signs & wonders, by diverse miracles, & gifts of the Holy Ghost, according to his <sup>own</sup> will. Carry with you from these verses, my good that instead of your being delivered from your responsibility to God by the fact that

Christ died & rose again. I have given you all things pertaining to life & godliness, you are in truth only under responsibility for a greater gift & liable to a greater condemnation if the gift of God has been bestowed upon you in vain.

The next subject embraced in this chapter is the place of men. For unto the angels hath he not put in subjection the world to come, whereof we speak: But one in a certain place testifies, saying, what is man that thou art mindful of him: or the son of man that thou visitest him? Now the world to come, as the words are always used by the Apostle, always means, not the world that now is in another place, but the world that is not yet. It is common for people to think that this refers to the spiritual world, the invisible world - the world in which Christ now is - the world in which we believe the spirit of just men made perfect to be - that is not a world to come - that is a world already existing as truly as this world exists, but there is a world which is to come - a world which literally & truly is to come - a world that is not yet - a world that is coming. And what is that world? Not the spiritual state of things which is now: but that state of things which shall be after the present dispensation has come to a close, & after Christ has come to reign on this earth - the dispensation of judgement, the reign of righteousness - that is the world to come.

Now the Apostle here says that the world to come that glorious world which is about to be revealed is not put under the angels, but is put under men those who are to reign as kings & priests with Christ. It is the greatness of the salvation that the Apostle is speaking. And if you see that

this greatness consist not merely in the greatness of the evil from which you are delivered: but in the glory & excellency of the good things from which you are entitled if you partake of it - then you will see how the place of Kings & priests being given not to angels but to us magnifies the salvation. He is showing how great a gift God has freely bestowed upon us & how great a gift - therefore we cast from us if we receive it not as God bestows it. We, says he, speak of a world to come. Now this world to come which we hold forth to your hopes - this world to come, concerning which we say that those who believe shall be there Kings & priests - this world to come the glory of which we hold forth to you that your hearts may be filled, & that you may overcome - that you may obtain a victory over the present evil world, is not put under the subjection of angels. And why does he state this? In order to make us feel that it is put under subjection to us.

But one in a certain place testified saying what is man? Now he is going to state how God deals with man - & he goes to the Psalm in which this question is put - What is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little i.e. for a little while according to the translation in the margin "Thou madest him a little while lower than the angels: thou crownedst him with glory & honour, & didst set him over the works of thy hands." Here are two conditions of man spoken of. It is asked "what is man that thou art mindful of him? what is the son of man that thou visitest him?" And then the character of God's mindfulness - the manner of God's visiting is expressed in his making him inferior to angels only for a

little & afterwards in his crowning him with glory & with honour. It is further said thou hast put all things in subjection under his feet" that is, thou hast given him the highest place - thou hast given him the place nearest to thyself, & over thy works. "For <sup>in</sup> that he put all in subjection under him he left nothing that is not put under him. But now we see not all things put under him. But we see Jesus who "as a man was made a little lower than the angels, for the suffering of death - we in him ~~made~~ made a little now" crowned with glory & honour, that he by the grace of God should taste death for every man."

No doubt, says the Apostle's reasoning, you do not <sup>now</sup> see that word fulfilled in regard to man that all things are put in subjection under him: but in the world to come it shall be so. Nay though this dominion is not yet possessed by men for whom it is waiting it is given them already in Christ. He for a little while, humbled himself, & came into a condition lower than angels, while in the days of his flesh: but he is now crowned with glory & honour, & this is a source of confidence to us because it is true that by the grace of God he tasted death for every man. If he had tasted death only for himself & then received glory & honour it would have had no connexion at all with this prospect of mankind: But if he tasted death for every man & if after having thus taken the burden of all mankind upon himself, & tasted the curse he is exalted & crowned with glory, & honour then we are to see that he having done this for every man, every man is now in a condition that except he neglect the great salvation which was first spoken by the Lord & afterwards confirmed by those who

heard him, he will in due time have that word fulfilled to him that for a little time only will he be inferior to the angels, & that ultimately he will be crowned with glory & with honour.

Observe the amount of this teaching. The Apostle says give heed to the things which ye have heard, & let it not slip from your mind; for if that word spoken by God's messengers - if that word was itself a word which God could acknowledge, & the contempt of which God punished, how much more reason have we to expect God's wrath if we neglect that great salvation; the greatness of which was manifested, first, in that it was spoken first by the Lord from heaven; second in that this word was accompanied by signs & wonders & diverse miracles, & gifts of the Holy Ghost & third, that the prospect which it holds out to man is that he should be higher than God's other works & should have all things put under his feet, & be crowned with glory & honour. So great is the salvation - & in proportion to the greatness of the thing placed before you for your reception that you may enjoy it & give God glory on account of it will be the indignation & wrath poured forth on you if you neglect so great salvation. I beseech you to see the connexion that is here made between the greatness of the salvation & the prospect of being raised to that high place & the fact that Christ tasted death for every man "that he by the grace of God should taste death for every man."

Having thus mentioned the death of Christ, the Apostle considers the importance of setting before them the glory of God in the way of conferring the blessing - that is the glory that God has in our receiving life thro' the death of

Christ my dear friends those facts which you have been accustomed to hear as facts from your childhood, very often pass before your mind without exciting the least surprise or calling from you the least consideration; just because you are familiar with them - they pass lightly over you where as if you has never heard them before - they are many of them such as would fill you with astonishment, & cause you to wonder, & to ask, can these things be true? Among these facts is this that the Son of God tasted death - that he who was Lord of all became obedient unto death - that he did so being infinite - being righteous - being the Holy One of God - having no sin in himself - that in these circumstances he tasted death. Now the Apostle here considers that he cannot expect those whom he addresses to listen with real faith to any thing he says unless the glory of God appears in what he says; & therefore having reminded them that that the Son of God had tasted death for every man, he considers that the glory of God was contained in this truth & so expresses it. "For it became him for whom are all things, & by whom are all things in bringing many sons unto glory, to make the Captain of their Salvation perfect thro' sufferings; it became him that is, it was worthy of his Character - it was a thing in no respect out of keeping or inconsistent with his holiness, righteousness, or love, that this holy & righteous being should taste of ~~such~~ death - it became God to make the Captain of Salvation perfect through suffering - There is glory to God in it.

O my dear friends, do not think that you are to consider that there is glory to God in it, because you are told that God did it. This is

not enough to give God joy over you. God wishes you to understand it to be to his glory. He desires to hear from you the voice of an intelligent praise. He desires from you the acknowledgment of hearts that enter into his counsel. & therefore the Apostle does not simply say He of whom are all things had made the Captain of your salvation perfect through suffering. He does not say, you have nothing to do with the Character of God, manifested in doing it - it is enough for you that God does it. He does not so treat those of whom Christ said, "I call you not servants but friends." I wish you to understand that Christ would have us to know what our Lord doeth. And so Christ's Apostle, Paul, in speaking of the doings of Jehovah, thinks it altogether right that he should not merely state what God did, but the glory of God in doing it, & he claims faith for it because it was becoming in God, & altogether worthy of him. And this is the high place to which we are raised that we are called to sit in judgement, & see God's glory - & to see the difference between that which is to his glory - & that which is not - & to give a preference to that in which he is glorified. "Therefore said the Apostle, it became him for whom are all things, & by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings."

Now, my dear friends what I wish you farther to observe here, is, that the Apostle not only states the fact that it was worthy of God, as a reason why they should with confidence rest upon it, but he tells the object which God had in view. We must see God's motives in order to give God glory. The motive here, was the bringing many sons & daughters to glory. It was not that God was to have pleasure, & enjoyment

in the agony of his own son - It was not that the  
 holy & loving Father could have pleasure & enjoyment in  
 a certain quantity of suffering to be endured by the  
 Son of his love. but it was the thing dear to him  
 to bring sons & daughters to glory, & that in bringing them  
 to glory the greatness of the thing which he contemplated  
 was such as altogether to justify the making the Captain  
 of our salvation perfect through suffering.

It is here said that it became God to make for us a  
 perfect Captain, & to make him perfect through  
 suffering. we are here taught that God did not pre-  
 sent us with a Captain of our salvation who was to be  
 by a word of power, made perfectly what we needed  
 but that he made the Captain of our salvation  
 perfect through suffering & when the Lord Jesus  
 said "it is finished" concerning the work which he  
 wrought he then declared the Captain of salvation  
 is perfected thus we find that the Captain of our  
 salvation is not made perfect by a word of power  
 but by a process of suffering. This is the thing which  
 the Apostle feels requires explanation how it should  
 be by suffering he was to be made perfect. Why  
 for what he was to be made perfect. He was not like  
 a mere sufferer but a deliverer - a Captain - a Head  
 - a Guide - one who is to lead others - one who is to en-  
 gage in some mighty conflict as a leader, & fit to  
 succour those who adhered to him & fought under his  
 banners, & to make them also perfect. Why is he so  
 made perfect? "For both he that sanctified, & those  
 are sanctified are all of one; for which cause he is  
 not ashamed to call them brethren, saying, I will de-  
 clare thy name unto my brethren in the midst of  
 the Church will I sing praise unto thee." Now, observe  
 He is not here speaking of that union with Christ  
 which is the effect of receiving Christ's nature, but of  
 that union with Christ which is the effect of Christ's

taking our nature. There is a oneness with Christ which is common to all men, because Christ has taken human nature but there is a oneness which is peculiar to the people of God, because they have received Christ's nature. Here he refers to that oneness which comes through his having taken our human nature "it became him for whom are all things, & by whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings; therefore connects the sufferings with the oneness "For both he that sanctifieth & they who are sanctified are all one. But he who sanctifieth, that is he who ministers the Spirit to us for our sanctification & we who are sanctified, that is, we who receive the Spirit are all of one mass - have all one substance - have all one nature.

"For which cause he is not ashamed to call them brethren" Because he has come into our nature - because he has come to place himself on the level of humanity, & to look upon himself as one of us & to make common cause with us, therefore he is not ashamed to call us brethren.

"Saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee".

Saying I thy child will declare thy name unto thee, my hundred, according to the flesh & will teach them their Father's name & character - I have declared thy name & will declare it. This is closely connected with a most important truth that God is our Father - that God as our Creator is our Father. And therefore the prodigal son, while in the far country remembered his Father's house & his home in his Father's house - & before he would return he had received a portion of goods as a dowry & in squandering the portion, at

belonged to him, he squandered a son's portion.  
 This shews us that in squandering the gifts of  
 God as our Creator we are squandering gifts  
 given to children. And therefore when we  
 come to think of God & to know God in Christ  
 & to know that when God comes forth to meet  
 us returning prodigally it is not then that a Father's  
 heart is excited in God towards us: but that from  
 the first moment of our existence the heart of  
 God towards us has been the heart of a father  
 & his gifts to us the gifts of a Father's love: &  
 therefore the work of God in Christ was not to  
 make God a kind or loving Father: but to  
 reveal to us a father's heart & to lead us to the  
 bosom of a father's love. I am exceedingly an-  
 xious to break down the false idea that the  
 word "~~believe~~ brother" when we are told to love  
 the brethren, & to lay down our lives for the bre-  
 thren, means Believers, or Christians, or those who  
 are only our brethren according to the Spirit.  
 It means our brethren the children of men.  
 It means that we are to call every man our  
 neighbour & our brother, in that Christ connected  
 himself with all mankind by the ties of brother-  
 hood when he became a man.

"I will declare thy name unto my brethren  
 in the midst of the Church will sing praise  
 unto thee: & again, I will put my trust in him.  
 And again behold I and the children which God  
 hath given me." "The children which God  
 has given me" Here we are carried forward  
 to the result of his declaring God's name. Those  
 who believe this name of God so declared are  
 given to him for children - born again, not  
 of flesh & blood: but of the Spirit of God - given  
 us by the second Adam -

"Forasmuch then as the children are partakers of flesh & blood, he also humbled himself likewise & took part in the same; that through death he might destroy him that had the power of death that is, the Devil. And deliver them who through fear of death, were all their life times subject to bondage."

In this passage the Apostle begins to explain the necessity that there was for Christ, taking our nature & becoming bone of our bone - flesh of our flesh - yea our very brother. Forasmuch then as the children are partakers of flesh & blood, he also humbled himself likewise took part of the same flesh & blood - he took what they had. Those who were in this condition, & to whom he was to assume his Father's name & to reconcile us to God ~~into death~~ they were in their condition of being partakers of flesh & blood & therefore he took part of the same - he became their very brother, not in name but in reality that is just as they had it he took it; otherwise the thing could not possibly serve the purpose. His flesh was not different from theirs, but it was theirs - And therefore it is said that he was made in the likeness of sinful flesh, in the likeness of the flesh of sin - in the likeness of flesh as it is in us ~~sinners~~. "Forasmuch then as the children are partakers of flesh & blood he also humbled himself likewise took part of the same" ~~himself~~ literally in the same condition in respect of flesh & blood. Why? That through death he might destroy him that had the power of death that is the Devil. And deliver them who through fear of death were all their life times subject to bondage."

You will observe that there are two objects before us; first that through death he might

destroy Death & the Devil. Flesh & blood were under the sentence of death, & Christ, to come within the reach of death took flesh & blood. He took flesh & blood that he might come in contact with death & might thus destroy the Devil.

My dear friends have you ever considered that word, that the Devil has the power of death - have you ever considered <sup>what</sup> death is in the hands of the Devil. That death came by sin, so death was in the hands of the Devil. I ask you to consider the fact that you merely to see that while death comes ultimately from God in all things ultimately do it come through the Devil - that sickness, disease, & all the manifestations of death are a part of the power of death which is in the hands of the Devil, & that as he has received the power he has all the manifestations of death in its original appointment been through him. In itself and apart from the work of Christ, while it is the sentence of God, that no-where death in man has through the Devil that it comes.

The Devil had the power of death. Let us now draw back from these plain words Christ found death under the power of the Devil & came into our nature & so came in contact with the Devil (as it were) who had this power that he might destroy this power of the Devil. I might wrest the power of death out of the Devil's hands. Christ actually did so for he declares in the vision which John had of him in the isle of Patmos, that he had the keys of death & hell. How had he the keys? They belonged to the Devil originally Christ had them because he destroyed him that had the power of death, that is, the Devil.

we are to understand from this that while the Devil had the power of death according to the law of God, when man sinned, still, in respect of the work of Christ, he has never been permitted to exercise it, but at Christ's discretion. Christ overcame him; & now though he does exercise the power, yet it is by permission - it is not as one who does it necessarily & of right but as one who does it according to the <sup>a</sup> licence received from Christ.

But Christ came to destroy him that had the power of death that is the Devil. Now the destruction of the Devil in this, consists in ~~the~~ taking from him the power of death. The death of Christ was the great instrument by which he received power to execute this judgment & do this great thing. Through death he destroyed him that had the power of death. To understand this you must know how the devil came to have the power of death. It was in consequence of the unchangeableness of God's law; & the first <sup>of</sup> God's dispensations in creating man, & putting him under a law of life. The Devil had the power of death in this that he could ever plead the unchangeableness of God against man. He was the accuser of the brethren. He had power in such a way as a man has power who knows that I am obnoxious to a law, & that that law must be put in force, & that if the Judge were disposed to allow me to escape punishment, he could plead that in that case the law would be violated. Now God answers & changes the word which proceeds from his mouth. How then was this evil in our condition to be remedied? It was to be remedied in this way - that one should come

into the nature in which we were, & which was under the power of death. & in that nature should give glory to God — in that nature should be holy & righteous — in that nature should be worthy & that he should as the righteous one receive the curse, so he justified God in the curse which he had pronounced upon sin & declared the name & character of the Father in that work which he did on earth, & then it was a righteous thing that this righteousness of Christ — this obedience of the second Adam should have power to prevail over the disobedience of the first Adam, & that the grace of God should reign through righteousness unto eternal life — And thus Christ by the power of that sacrifice of his own blood which he offered to God, broke the power of the Devil & established for ever a reason why men should now be taken from under his power & placed under the power of Christ & why the keys of death & hell should be entrusted to the righteous Lord. Thus, then, Christ destroyed him that had the power of death, that is the Devil, & he did so through death.

I cannot now detain you during the time that would be needful to illustrate this fully, but at your leisure meditate on the fact that Christ overcame through death. Why not in some other way? Why did he not come & fulfil the Law, & without tasting of death, destroy him that had the power of death that is the Devil? Or it was that God would have his character fully manifested, & his Law fully executed, & in that Christ did manifest Gods character, & vindicate his righteousness of the curse pronounced upon sin & therefore he could receive the

Keys of death & hell. I do not enter further on this at present, but I ask your own prayerful meditation upon this passage. It was written for your profit & it is not so written unless you may understand it. Be not carried away with the delusion of thinking that it is a humility or deference to God, that you should read such passages, & pass lightly over them, & not understand what they meant, but know that they are written for your instruction: & that you are not instructed by them so long as you do not understand: & you are to understand them by looking to God for his Spirit to enable you to comprehend them.

"That he might destroy him that had the power of death, that is, the Devil & deliver them, who through fear of death, were all their lifetime subject to bondage". Now who were these? who were the people who through fear of death were all their lifetime subject to bondage? They were just the children of men. It was not some men but all men were subject to this bondage. The object of Christ then was to deliver those who were subject to this bondage, that is the human race. And I wish you to mark well what we meet in every part of the word, the recognition of the fact that literally Christ tasted death for every man. I ask who are they that are subject to this bondage? Every one might answer, the children of men. Then I say for the children of men Christ died; for this is the description of those for whose deliverance he came, "They were, through fear of death, all their lifetime subject to bondage". Now, my friends the bondage to which we have

Endure: but there is obviously one thing in it, which we always meet in it. Because we look, & it is that death is a cause of fear & terror & is felt to be an evil. I believe we have been very much in error in looking on the fear of death just as the fear of hell & of future misery. I believe that the great object of fearful anticipation is a thing that is full of wrath & evil - not the death that is the effect of the fall: but the second death that comes through rejecting the gospel of Christ. But whatever the thing is - whatever is the extent of the power of the terror that is connected with our being appointed to death from that we are intended to be delivered in consequence of Christ's having overcome the Devil & wrested the power of death out of his hands.

Mark here how very reasonable a thing it is for me for every minister of Christ to call upon you to be delivered from the fear of death. Mark how reasonable it is for me to call on every man to be no longer in that bondage. Mark how reasonable it is for me to say to every man, Are you now prepared to die? Could you at this moment welcome death? For here it is declared that Christ came to deliver men from the bondage under which they were through the fear of death, by overcoming him that had the power of death that is the Devil by causing men to know that death was now in the hands of Jesus Christ - that death was now in the hands of their Saviour - in the hands of him who so loved them as to give himself up to die for them. & therefore they are now

in entering into his wishes, consigning themselves to be delivered from the fear of death. As a messenger of Christ maintain that it is reasonable to make this one test of having become one of the followers of this Captain of salvation that a man should be ready at every moment to welcome death - that a man should be ready for death, as coming from the hands of his Redeemer.

"For he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful & faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, tempted he is able to succour them that are tempted."

My dear friends, it arises very much from our erroneous views of salvation that we do not feel at once the necessity that is here expressed. The Apostle says "It behoved him in all things to be made like unto his brethren, that he might be a merciful & faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." It behoved him to be our brother that he might make reconciliation for our sins, & might be a merciful & faithful high priest in things pertaining to God. Two things are contemplated in Christ's work of reconciling sinners to God, first the work of Christ in his own person, when he dwelt in the flesh, & the work of Christ now, when as our high priest entered within the vial. In both these it behoved him to be made like unto his brethren.

... I should have been made like unto his  
brethren in this respect because if he had  
not been my brother that is, dwelt in my  
flesh, & been in the very nature in which  
I am, he could not have done that which  
he has done - he could have done that which  
glorified God in that very nature in which  
God has been dishonoured. It is not the  
mere excellence of Christ's obedience that  
makes Christ's obedience a ground of remission  
for us - but that Christ in our very na-  
ture - in that very world in which we are - surround-  
ed by those very temptations through which we have  
sinned against God - in these very circumstances did  
glorify God. But there is more than this in it. The  
Captain of our salvation was made perfect thro-  
ugh suffering: because by being in our very na-  
ture he was not only in a condition to present  
God with holiness out of that condition which  
had been unholy: but to shed tears & taste of sorrows  
which God could see with satisfaction. What  
are the sorrows over which God can rejoice?  
The sorrows of holiness in a world of sin - the  
groans & the sighs of the righteous one in the midst  
of the disobedience of the Father's law. God who  
condemns all disobedience has no pleasure in any  
sorrow that is a carnal sorrow: but he has pleasure  
when he sees a creature affected by that which  
is evil in his state, & made to grieve over it.  
I let us not think it a light matter whether  
we are or are not grieved because of the sins  
without us as well as those within us. Let us  
not fancy that we are just to do our duty. That  
was not the manner of Christ. He did not come  
into the world to tell his message & then left  
it - but with all the tender mercies of God in his heart

& that a human heart, he was ever affected with  
 the spectacle of sin according to the tenderness &  
 delicacy of his feelings - & sin was a thing accept-  
 able to God. Thus in giving himself up to be grieved  
 & agonised by the sins of man, he was offering  
 acceptable service - not that God had pleasure  
 in sighs & groans & tears as such: but that God  
 had pleasure over those sighs & tears which  
 were awakened by the contemplation of sin; & that  
 the blood shed, & the life wasted & worn out, &  
 this groaning over this sinful world were all to  
 the glory of God. O beware of hard heartedness in  
 a world where every good man must be broken  
 hearted - continually meeting with spectacles that  
 will move him to tears - but be like that man  
 of sorrows who sorrowed as a pattern, & as  
 an example, as well as a high priest, & who  
 has, in this, set before us that to which we are to  
 be conformed. It behoves him then to be our  
 brother - to have the sympathies of humanity  
 that he might present to God such sorrows  
 such tears - such grief & pain, as were al-  
 together to the praise & glory of God.

But my dear friends it was not merely  
 to weep over us that Christ needed to have  
 our nature - but it was needful that he should  
 taste the curse. - He tasted the curse of God -  
 he tasted death & that is the curse - he tasted of  
 the evil of this condition into which we had  
 come through sin, & all the power of the flesh  
 to make him cry out "My God, my God, why  
 hast thou forsaken me?" This is a deep part  
 of our Saviour's experience: but one which we  
 should seek to enter into. We should seek  
 to understand what a testimony is here born  
 to the powerless ness of the flesh, & that there

Christ is shewing forth what the flesh is in itself. It behoves him to be made like unto his brethren in order that he might die - in order that he might experience the curse of God through sin.

There are some of the particulars of our Lord's oneness of nature with us, as connected with his being a sacrifice for our sins - But he presented himself a sacrifice, & having done so he was our high Priest. he was a merciful & faithful high priest for us in things pertaining to God. Why should a high priest be merciful & faithful? why should he who stands between us & God be merciful & faithful? Because the real character of Christ's mediation & intercession is that he is one with us & feels with us. It is our groans in him that the father hears, & that it is through him that we receive the supplies of God's grace - A high priest must be merciful in order that he be one who will come with our sin for mercy & in presenting them to the Father will himself ask the thing. The intercession of Christ is not a form. It is not like a man putting his name to a paper to give it authority, without thinking of what he is doing. His intercession is in his presenting, in his holy & glorified human nature the very same petitions which we present on earth - his having it in his heart, not as a thought, but as a sentiment, as a feeling, so that my prayer in the Spirit is Christ's personal prayer when I beseech God to give. Christ beseeches God to give. He is desirous to get the thing.

O my dear friends, observe that, you have not a friend in Christ who gives merely be-  
 cause

he has promised, & who says, "If you come to me when you want a thing I will go & intercede with the King." But Christ's heart beats responsive to our heart - his feelings be: at's responsive to ours, & in presenting our requests he is presenting his own. This is the reason why it behoves him to be a merciful high priest.

Observe the commencement of the following Chapter: "Wherefore holy brethren, partakers of the heavenly calling consider the Apostle & High Priest of our profession, Christ Jesus who was faithful to him that appointed him as also Moses was faithful in all his house." His faithfulness is that he will honestly, & faithfully, & truly administer to us the gifts which he receives from the Father for us. This mercy assures me that he will present my petition, not coldly, & indifferently, but with all the longings of the heart of the Son of God, whose longings the Father ever attends to, & his faithfulness assures me that that gift of power that gift of every good thing which he receives from the Father, he ~~will~~ dispense to me truly & faithfully. We are unfaithful in that we do not trust him but he is faithful in that every expectation that is ever cherished in his name he makes good, & no man was ever yet disappointed who trusted in the faithfulness of our faithful high priest.

"To make reconciliation for the sins of the people."

You view this as connected with his continued acting still. He is still reconciling men to God. He does as the channel of our prayer, & as the channel of God's answer, - as our merciful high priest - as thus for ever bringing us

been nearer & nearer to God.

Now observe here. "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." O my dear friends, recollect that word of the Lord to the children of Israel. "Be ye kind to strangers, for ye were strangers in the land of Egypt & ye know the heart of a stranger." Now Christ knows our hearts just as the children of Israel were to know the hearts of strangers; having been strangers in Egypt, they were to know the hearts of strangers. Christ having been a stranger & pilgrim on this earth knows the heart of every one who takes up his cross & follows him. He knows our hearts, we who account ourselves strangers with him - we who separate ourselves from the world which lieth under the wicked one - we who look not for our comfort or consolation from things that now are - we have a High Priest who knows all our feelings: because he has felt them all. you know, even in regard to human things if there is a person who is experiencing some severe trial - who has lost some dearly beloved friend - the companion of his thoughts, & the sharer of his heart: that such a person meeting with another similarly circumstanced feels that there is a bond of friendship between them & how apt we are to say of the young & inexperienced that they know not & cannot sympathize with our feelings. But our high priest knows all for he has been in our very condition. If we have to contend with the suggestions of the Devil, who seeks to lead us captive at his will, then let us remember

that the Devil tempted Christ, & sought to cast him away, & that he did address to the Son of God ~~from~~ all forms of temptations - that if we will are encompassed by men who will scoff & laugh at us if we follow <sup>after</sup> godliness - who will call us fools & madmen if we love the Lord our God, let us remember that we follow Christ who was scoffed at, & laughed at, & made the drunkards' song - who when he passed by was pointed at. Read the Psalms that you may know what Christ experienced, when on earth, & you will see how sorely he felt these things, & find him coming to God his Father with them. You may say he was the son of God & how could he feel them? Yes! but he was the Son of man & therefore he did feel them. Did he not pray about them. Observe how in the 22<sup>d</sup> Psalm 6<sup>th</sup> verse, he says, "I am a worm," He is coming with his complaints to God: he found no man's heart to sympathize with him. And what are his complaints? Listen to him complaining - Hear praying & saying "I am a worm & no man a reproach to the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head." This Psalm is proved to be our Lord's, by his using the first verse of it when extended on the cross "My God, my God why hast thou forsaken me?" Also by what is written in the 8<sup>th</sup> verse "He trusted in the Lord that he would deliver him, let him deliver him seeing he delighted in him," and again in the 16<sup>th</sup> verse "they pierced my hands & my feet" In this psalm we see Jesus showing that he had a heart to be affected by the laughing & scornings of wicked men - here he shows that he had

a human heart. Therefore if we be so tried of men we have a high priest who was by these feelings tempted to please men, & to cease to be faithful to them: but who is ill told them the truth; & they hated him for it. Again, are we tempted of the flesh? So was Christ. He took all its temptations - its weaknesses, its wearinesses he took our bodies, being liable to cold & hunger - As we are, so was Christ. He sat on the well side wearied when he asked the woman of Samaria to give him water to quench his thirst. And if we would be inclined to sit down in fatigue, & take our rest & forget our Father's work let us remember that though thus weary yet he preached to the people, his sweat & his drink being to do the will of him that sent him, & often after spending whole days in preaching he passed whole nights in prayer. There is an awful temptation in the flesh to seek our ease & comfort: but we have here no rest. I do not enter further into this at present. My time does not permit me. God may exalt me to do so on a future occasion. But meanwhile while God says "be ye holy for I am holy" & points your attention to Christ as he in whose strength you are to obey his commands, that that Lord Jesus, to whom your thoughts are directed is one who knows all the difficulties that stand in the way of your being holy, having been exposed to them himself, & having overcome them all & who did so in the strength of the Holy Ghost & therefore he knows your condition, & what you need, & will afford you help. May God give you to feel your need of such a high-priest & to prove him, & to see how faithful & how merciful he is.

Amen







## Sermon XXXV

John XV. 1-11 "I am the true vine." &c

My dear friends,

I desire now to set forth to you, what we are taught here by our Lord, first generally, as to the view of the condition of the children of men, & what they have become through the appointment of Jesus Christ as the Saviour of all men which is here given to us, & then I shall more especially consider what is here taught as to those who have known the love of God in Christ, who have understood the counsel of God in Christ Jesus concerning themselves, and then what is taught as to those who are yet ignorant that God loves them, that Christ died for them, & that they have eternal life given to them as the free gift of God in Jesus Christ.

As my purpose is to be practical I mean, as my purpose is to bring out truth with application to your own condition & with the view of teaching you what is now needful for those who hear me rather than to set forth truth just as truth. I shall very briefly state what may be needful to be stated on the first head which I have now proposed. I shall very briefly consider the general truth that is here set forth to us - the truth of God's love in Christ, & of the condition in which we are through the work of God in Christ. But I shall seek to enter fully into what is here taught to those that have known the love of

God in Christ, & what is taught of the evil state of those who have not.

In reading the words of God, & in contemplating the different similitudes by which the work of God in Christ & the condition of men through that work is there set forth we are exposed to the <sup>error</sup> of following out the comparison of to a greater length than God intended it should be followed out: This is an error because there is no comparison of Christ, & the condition of men through the work of God in Christ to any thing to which the comparison is made in scripture that holds in every point. It is always some special thing that is intended to be taught in such comparison, & we are not to expect to find a correspondence in every thing.

This is very obvious in regard to many of the comparisons: but it is true in regard to all - If we desire to be instructed rightly by any of these we must seek to be guided to that special thing which they are intended to teach. For example, in the parable in which we are told that a certain man hired labourers & sent them to labour at different hours of the day from the first to the eleventh hour & that when he came to pay them their wages he gave to them that were hired at the eleventh hour the same as to those who had borne the heat & burden of the day - what we are taught is, not that there will be no distinction in the future condition of saved men - not that what is said concerning one star differing from another in glory will not be fulfilled in the future condition of the Church of Christ. but the parable is intended to rebuke the feeling that was in

the mind of those to whom our Saviour addressed this parable, of comparing themselves with others about them, & measuring themselves by themselves & so imagining that they had a greater claim on God than others. Our Lord has elsewhere taught us that there is no such thing as a man being profitable to God. But if we were to follow out the parable in every particular we might think that we could be profitable in some degree to him because the services of these labourers were in some degree profitable. But what we are to learn in this comparison is the special thing that Christ was teaching at the time, & that was that they were not to compare themselves with others & enquire who had the greatest claim on God: but that each had to do with God himself & that their eye was not to be evil because of God's goodness to others.

Now, in reasoning from this parable, in which our Lord speaks of himself as the vine & of his Father as the husbandman, it is important that we know precisely what he means here to teach concerning our constitution in the hands of a mediator & that we do not expect to find a correspondence beyond what is intended to be set forth to us.

Now my dear friends, the first thing to which I ask your attention here is, the several situations of Christ & his Father. He does not say that he is the husbandman. He says that his Father is the husbandman "I am the vine, & my Father is the husbandman." I understand what we are here taught to be the condition in which we are seen under Christ - the condition which we are placed, of the Father under Christ & placed by him under Christ for a purpose of ultimate glory to himself - not glory to Christ, at the ultimate.

=ate thing: but glory to the Father through the Son - that we are placed under Christ by the Father that we may in the sight of God & our Father be to the praise & glory of God.

This principle I illustrated some time ago from these words "Knowing your work of faith & labour of love, & patience, & hope in our Lord Jesus Christ in the sight of God & our Father." we are here made to consider the situation of man as connected - directly with Christ, by a special bond & tie, & as seen in this relation by the Father so that there is this relative situation of Christ's being the vine, & the Father the husbandman.

But, my dear friends, there is another view of this subject & it is the referring of all events, & things ultimately to God, & the seeing of them as coming to us from God, & the seeing, that in coming to us from God they all come to us with reference to Christ. What I mean is this - that we being placed in the relation that is here set forth, to Christ, we are dealt with by God the Father with reference to this situation - He deals with us in every circumstance according to this place in which we stand & everything which comes from God to us as those who are taught that Christ is the true vine & his Father the husbandman.

Now my dear friends, what is the situation in which God has placed us & what is the situation in which God sees us & to which the dealings of God refer, when he teaches us to look on Christ as the true vine? What kind of relation do we stand in? I wish you to understand me distinctly to state that here our attention is fixed upon a relation to Christ in which all men are placed, & not upon a relation to Christ in which

some men are placed, & that relation is, that there is in Christ, for them, all things pertaining to life & godliness. Observe this, this is what is supposed in God's dealings with us in reference to Christ. God wishes life & godliness. God deals with us for the purpose of our having life & godliness. The things which God appoints to us for this end. There is one counsel of God in his dealings. Now there is life & godliness to be found in any of us? The provision for that is in Christ; and all God's dealings with us are for the purpose of our having this life & godliness which is in Christ for us. It is in Christ, for us all & it is to come from each of us from Christ, & the Father the husbandman deals with us for this end that there should be in us the life which is in Christ Jesus.

If you would enter into this distinction it would enable you to see the two situations of Christ & the Father, in this respect - if you would see that there is a difference between the circumstances in which I am placed & the way in which these circumstances act upon me - if you would see the distinction between yourselves just your own selves & the things with which you are surrounded - that they are not a part of you, but things about you & that God has placed them about you, & that when any of you meets with any outward trial, or is made to taste of any outward comfort - when any of you hear any word of God, or any word of Satan - any lie of the Devil - that all these outward circumstances are something separate from your selves, & that they might all be different while you remain at the same individual then you would see what is here contemplated.

If another person & I have the same nature that we all have, & if, in addition to this, we have the same amount of worldly substance - the same knowledge of the things around us - the same consequence in the eyes of those about us - the same attention & respect shown to us - there are things in which we both agree, & yet we may be quite the opposite of each other - we may be quite opposed in our hearts & feelings; & the very things which make the one to praise God may make the other to blaspheme - the same loss of health - the same loss of friends, the same loss of substance may make the one to praise the Lord discerning the Lord's goodness in it, & it may make the other blaspheme the name of God. You thus see the difference between a man & his circumstances. Now, what I wish you to see, is, the man's new condition is what is considered when in speaking of Christ as the vine - while the man's outward circumstances - the things that are not properly the man himself; but the things about him are referred to when God the Father is spoken of as the husbandman. All events are spoken of as coming from God, & so he is spoken of as pruning some branches & cutting of others; & he is spoken of as arranging the outward circumstances of men as connected with their inwardly receiving the life that is flowing to them from Christ. Thus we see that Christ being the true vine the connexion between every man & Christ is that every man has in him all that he needs in order that he should inwardly be in the right state before God. On the other hand, the thing taught us, when God is set forth as the husbandman is that the outward things coming continually from God are intended for the purpose of our being made by them to be more & more out of the fulness that

that is provided for us in Christ,

You will perhaps see this distinction more clearly if you observe observe the situation of two branches, in one of which the purpose of God in so arranging things is taking effect, & in the other the purpose of God is disappointed. If there is a person surrounded by this worlds favours, who is receiving of this worlds abundance, & outwardly possessed of all earthly comforts, & who has from his opportunities influence over those around him: & if this person is in these circumstances judging of them all in the light of Christ - if he is thinking of them with the mind of Christ, if he is choosing & refusing just as Christ in his situation, would have chosen & refused - if he is pleased, or sorry, happy, or sad, just as Christ would have been in his situation - if the substance which God has given him be employed for God's glory then <sup>here</sup> there is a branch, in this vine, that is receiving continually out of this vine, the sap & the nourishment which are in the vine, for these outward circumstances with which it is surrounded are just proving & bringing out the power which it receives from Christ.

If again another is giving his heart to the present evil world - if he is enjoying himself & not his God then there is in him no indication of Christ's being the vine there is no correspondence between his mind & that of Christ - his conduct is quite the opposite of what Christ would be in the same situation. Where Christ would be lowly & humble, he is haughty & proud - where Christ would be dealing gently & tenderly with men, he is perhaps oppressing & treading them under foot. Now here is a branch not receiving the sap which is in the vine - here is

a branch not bearing fruit according to the provision in the vine for it. And what is taught by Christ being set forth as the true vine is that every person has in Christ the provision for his being what God desires him to be, & that every person who is what God wishes him is receiving from the vine that which is for him, & every person who is not in this condition, is in that evil state because he is not receiving what is in Christ for him.

Now this is all that is here taught - there is no more set forth in this passage - we learn from other parts of the word of God what the provision is which God has made in Christ.

We are elsewhere taught that that provision is first of all that Christ has in our flesh & blood glorified God. that he has made an atonement in our nature, for our sins, that his blood has been shed for the remission of our sins - that then he was raised up on high & exalted a prince & a Saviour to grant us the putting away of our sins & repentance unto life. & that now at the right hand of God, he has power over ~~his~~ <sup>all</sup> flesh just as he had, in the days of his flesh, through the power of God, power over his own flesh, & that he has the Spirit of God for all, that through his Spirit in them, they may have his mind in them. But what is here taught is, that this is in Christ, and in Christ alone, for I understand the word true here to have much the meaning of the word only - It is just as much as saying Every other vine is only a pretended vine - Every other thing that takes the character of a vine is only a pretence, not a reality. Therefore we are here taught that Christ

Christ alone, has in him what is enough to make us fruitful branches to the praise & glory of God.

I wish to fix your attention on what I conceive to be taught in this passage. It is simply this, that the provision for our bearing fruit, to the praise & glory of God, is contained in Christ that it is in Christ for all men, & in Christ alone for any man that is, that it is no where to be found but in Christ - that we are taught this by its being said that Christ is the true vine. And on the other hand, by its being said that God the Father is the husbandman, we are taught that the secret of every event that befalls us, whether joyful or painful the secret of everything that takes place about us - the secret of the sun shining upon us, & of the rain falling for our good. the secret of our being surrounded by friends, of our having provided for us, before we came into the world, the affections of parents & other relatives - the secret of everything in God's providence, is just that God would make man-fruitful branches in Jesus Christ. If that, therefore, you have not known why any thing has taken place that affects you, or any other man, unless you have seen how it was fitted to make you fruitful in Christ.

My dear friends, I am very anxious that you should understand this matter. There are two great things that I wish you to be taught here, first, that in Christ & in him alone, there is provision for all men that they should be fruitful to the praise & glory of God, & second, that this system of things, with which we are surrounded, this world in which we find our selves - the influence of evil men as well as of good men - the influence of

himself, see all things that are employed by the great Husbandman to make us fruitful branches & that the real secret of all our circumstances is that they are intended to make the life that is in Christ fill us, & to make us fruitful to the praise & glory of God -- And that you may enter more fully into this subject, very shortly show you, now the relation between the vine & the Husbandman. There is one especial application of it which our Lord here makes, with especial reference to the Apostles, & to those in their condition - viz. those who have been made clean through the word spoken to them. It is, "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

This is what I set forth to you the correspondence that there is between that which is in Christ that men may be fruitful & those outward circumstances by which the great husbandman is seeking to make them fruitful in Christ.

The first are the things which I have stated are in him as the fountain of life, that is, that in Christ you have the pardon of your sins, the revelation of God's hatred of your sins, & the power of the Spirit to enable you to dwell in the light of that revelation. Now, consider a man, by himself as just looking to Christ, & you will see this provision, without considering the work of the great husbandman. Let me be alone - separated from all outward things without any intercourse with any human being - untempted by anything that can gratify the flesh - just alone, looking at Christ as now at the right hand of God, & considering the history of his coming there - & from what am I

learning? I am learning, not from the world, not from my own heart, not from any thing about me, but from what I see in Christ - men are in an evil condition - that God loves men, & desires to bring them out of their evil state, & to make them his friends - that God has, for this end, given Christ for them, that which makes him an all sufficient Captain of their salvation. Then look at the change that is made when I come into contact with my own heart - with the world about me - with the devices of Satan with all the sickness & death - with all the curse that is upon human life & when I come into contact with all the joys that come through the knowledge of God in these things, & then you will see what is added. There is added experience of many outward things which make proof of what is shown for me in Christ. There is in Jesus a light to enable me to go through all the darkness of the enemy. If I go through that darkness & detect his devices, then I have the experience I had not before. I was told before that this was provided for me in Christ. but I have now the experience of the power of it. I am told that, in Christ there is power to support me in suffering - suffering comes upon me & I, looking to Christ for strength, am strengthened to endure. I have been told that there is in Christ what can teach me the right use of God's gifts. God favours me with gifts both spiritual & temporal: receiving these, I look to Christ & receive from him light teaching me how to use them. & in using them in his light, I am made to know the value of that light.

It to see how precious the gifts of God are when thus used. If I am surrounded by the kindnesses of men - if I am exposed to that praise of men which bringeth a snare - here again the husband man is asking that I should draw out of Christ light as to what the praise of men truly is - that I should see its vanity & nothingness, & that I should be in the secret of God in the matter. I do am. <sup>by</sup> receiving this light out of Christ taught of God in the matter.

Now, my dear friends, this is the principle. Every branch that bear eth fruit he purgeth it that it may bring forth more fruit - that is, when a person through the knowledge of the love of God in Christ is made alive to the praise of God in Christ, God puts him into a furnace, & so makes him bear more fruit; because these trials cast him more on Christ, & make him draw more out of the fullness that is in Christ for him. But the great thing taught here is, that all things come from God for this express purpose, that they should send you always to Christ, & that you should know & think, & feel in the midst of every circumstance in the light, & through the ~~light~~ teaching of Christ, & in this way, that you should obtain experience. Experience teaches what nothing else can, in this matter. Christ though he was a Son, yet learned obedience by the things which he suffered. This is the declaration of God & we are taught expressly by it, that Christ learned something by his sufferings: therefore we are not to think it a strange thing to be told that we are to be

taught through suffering. Christ by the things he suffered learned obedience. What is here taught is, not that Christ did not formerly live in obedience to his Father - not that he did not from the first give glory to God as at the last; but that there is something to be taught us through the experience of suffering which we could not otherwise learn. It is of Christ in our nature that this is spoken: & what is taught is, that Christ did in his human nature learn experience by the things which he suffered in obedience to God - did taste the sweetness of suffering for the Lord, & did taste of the bitterness that is in man in his enmity against God, & did learn by experience what was not otherwise to be learned.

Now, this is the way with all of us; and we learn from this that we are not to look on any event which God appoints with any lower interest, than this that it is a lesson from God. & we are not to think that it is a lesson to be learned by itself: but in connexion with Christ the Vine.

I would here point to you an error, which I have often marked & against which I desire to warn you. When I have said to ~~the~~ people under trial, that God had sent these things for their good, they have replied: "Yes! doubtless it is for our good," & they say so with a feeling of resignation & submission, just because they believe that it is so. But they pass over it, & think no more about it but just the more easily put up with it because they are told it is for their good.

The error <sup>here</sup> is that they are contented with admitting that this is for their good, without

understanding what good it is to do them.

My dear friends, if such persons understood that Christ is the vine — that where God is the husbandman, Christ is the vine, they would understand that speaking in this way is just like thinking that a branch can be benefitted by being pruned, & cut by the gardener's knife while it is not receiving any nourishment from the tree — they would see that when God thus addresses them, & sends them such events they can not get good by them merely by believing that they come for good, but that it is only when they come to Christ that they receive from Christ.

Christ cares for their need, & the supply of the Spirit of Christ enables them to glorify God in the matter — we are taught by this matter word that there is no power in the gardener to make the branch fruitful if separated from the tree upon which it is growing — that it is merely because it is joined to the tree that there is profit in pruning it. And while on the one hand, we are never to forget that there is in Christ's life for us all, & that all the events of God's providence are fitted, in their nature, for the purpose of making us better, we are also on the other hand to remember that there is a relation, a continual connection, between the event coming from God & the work already done in Christ, & it is when the one sends us to the other that we really are made fruitful to the praise & glory of God.

Oh what a sweet & holy going backward & forward, between Christ in glory & the world around us, would we experience if we lived daily & hourly in the remembrance that Christ is the vine & the Father the husbandman. Nothing could

happen to us that would not send us to Christ, & not a single ray of light would we receive from Christ that would not continually be fitting us to understand what is going on about us, & so we would be fruitful to the praise & glory of God.

That this condition in which God has placed us may be understood by us, & that we may not find it a matter of empty speculation: but a matter of life & death to be acquainted with it & see, we may not pass it over lightly but seek to get a full understanding of the matter, our Lord is the sanction of God's judgment. "For such a one that beareth not fruit he taketh away every branch that beareth fruit he purgeth it that it may bring forth more fruit." And in the 8<sup>th</sup> verse, "If a man abide not in me, he is cast forth as a branch & is withered, & men gather them, & cast them into the fire, & they are burned."

Understand, therefore, that being informed that God has given to you, in Christ, provision for your glorifying God in all things, & being informed that every event that God appoints even the smallest is intended to make you draw out of Christ, by that provision, & so glorify God in that event, you are further told that God will bring men into judgment, & deal with them according as they are or are not fruitful fulfilling his purpose. Those branches that are not receiving what is in Christ, the vine, for them, those branches that are meeting the husbandman dealing with them - the outward circumstances of their condition - without receiving any safe nourishment from Christ they are to be taken away, & cast into the fire & burned. To the other hands, those branches that are receiving from Christ, & so partaking of the sap of the vine, the

are to be purged of God, that they may bear more fruit.

My dear friends, this purging that they may bear more fruit is a blessed prospect. Those who are bearing fruit will thank God that he intends to make them bear more fruit; & will not feel it as a threatening: but as their Father's Willingness, that he should use the means however painful to make them more fruitful. But what I now desire to press upon you is that the sanction of God's judgement through Christ of God's judgement according to his work in Christ: - that the sanction of that judgement is always added to every declaration of God's grace in Christ, & that we are never left with the least excuse if we mistake the meaning of that grace so if we think that it was intended for any other purpose but that of blessing us by turning us from our iniquities.

I would now, then, speak of this word as I have found it those who have known what it is to receive life through Christ & the word that I especially desire to press upon them is this. "Abide in me & I in you: as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except you abide in me. I am the vine, ye are the branches. he that abideth in me & I in him the same bringeth forth much fruit: for without me ye can do nothing."

Now, my dear friends, consider, first, what it is that is enjoined. It is to abide in Christ. to be continually in the light of the name of Christ. You observe that our Lord does not chiefly keep to the comparison of a branch which has no power of itself, & goes out from the tree to remain, in the tree upon which it is

growing - he addresses them plainly, & pointedly as persons free to go or stay, to remain in, or to depart out of the light, for his word to them is "Abide in me", & he assigns this reason "Except ye abide in me ye can do nothing - If ye abide in me ye shall be fruitful".

My dear friends, this injunction, "Abide in me," simply amounts to this, that you should continually dwell in the light of the truth of Gods Son in Christ - that you should keep yourselves continually in the light of the truth that God declares to us in Jesus Christ - that you should not go out for a season into the darkenes in which you are by nature, & into the darkenes in which the world about you is - that you should not go out into the darkenes in which men, ~~as~~ in their natural state think & act: but that you should continually see your selves, & your fellowmen & all things in the light of the truth - that you should judge every thing according to the truth as it is in Jesus.

This is the meaning of abiding in Christ. The promise is that in so abiding you shall be fruitful. "Sanctify them by thy truth," was Christs prayer for his disciples. "The truth maketh free" is, also his word; & if ye abide in me ye shall be fruitful is just another statement of the same great fact, that it is when we are seeing everything just in the light that is shining upon it from the cross of Christ, that we are filled with the fruits of righteousness, which are by Jesus Christ to the praise & glory of God - that we are filled inwardly with that love of God, & hatred of sin, that holy indignation against all evil, & that holy joy in all goodness which are the first inward fruits, & that we are outwardly in our words & our actions, filled with the mind of Christ; so that we speak & act just constrained by what we see, & what we are ~~seeing~~ realizing as true.

If you desire that your lips be circumcised, so that you utter no evil - that your lips & hearts should be altogether attuned to the praise & glory of God - if this is your desire then this is the secret of your being in this condition, always seeing everything in the light of Christ is the light which the work of Christ gives us concerning the evil of sin, & the excellence of holiness, the wrath of God against sin, & the blessing that awaiteth the righteous, & the power of Christ himself to sustain us always in light & in life.

This last part of the light is what makes our continuing in the light to be a <sup>state of</sup> continual dependence on Christ. & it is because Christ has the Spirit for us that we are enabled to keep these things before us as realities - it is on that account that we can be asked to abide in Christ.

That you may truly understand what you are to do I am calling on you to do & would warn you not to confound it with the habit of acknowledging the truth. It is not the having in your mind, notions concerning the truth that is here expressed by "abiding in Christ". It is the being among them, at this moment, as real things: so that the fact of what Christ did & suffered, & of what Christ is, at this moment to you, should be just as much a reality to you as it is a reality that you are alive. You may be apt to confound with this, what is a very different thing the admission & recollection that such & such doctrines are true: & it is most needful to warn you against this. You may be speaking & arguing with men for this truth - Nay, you may be willing to make a sacrifice for the truth, & yet you may all the while be out of Christ - all the

while you may be departing from the condition that is here expressed by abiding in Christ, because all the while the forgiveness of Christ & the love of Christ may be to you just so many empty words, & the real things in them are not in it least affecting your hearts & feelings. We have an awful proof how far this may go - we have an awful proof how wide a difference there is between our abiding in Christ, & our retaining the recollection of the truth, in the spirit & the temper in which the truth itself is often defended. It is a thing that has been, & which we may often witness, that a person should be contending for the truth with much warmth, in the flesh, & even with much anger, because people will not believe what he says & without any real love to their souls at the very time when the thing for which he is contending is that God loves them.

This is quite possible & so far from his being in the condition of abiding in the truth of that fact that God loves them, he may at the same time, not have one particle of that love in himself - he may have no feeling of what that love means - he may have got the word, the symbol, but of the thing itself he at the time is altogether ignorant. In this way people may be contending keenly for the truth of God when the truth itself as a living thing has altogether passed away from them.

Now my dear friends, having thus explained to you what it is meant by abiding in Christ - that it is a dwelling among the things that Christ has revealed to you

as real things, through the power of the Spirit  
 which is truth, enabling you to see them as  
 real things, & that it is not admitting or  
 arguing for the matter of truth. I now de-  
 sired to consider the importance of this ad-  
 vice. A young person when he first comes  
 to know the love of God in Christ would  
 almost feel as if it were the most needless  
 thing to say "abide in Christ." His heart is  
 full of joy that is new & strange to him, & a  
 joy which makes him to conceive all the joy he  
 ever tasted to be nothing; & he would be ready  
 to feel that it would be as reasonable to  
 say to a man who had got ashore after ha-  
 ving been exposed to the greatest danger of  
 being drowned & who was rejoicing at having  
 made his escape, do not go into the water  
 again - don't go in again & drown yourself  
 as to say to him "abide in Christ" & say the  
 joy that a person has when first converted is  
 such as that he is ready to feel as if it were as  
 unnecessary to say to him "Take care you go  
 not out of this light," as to say to a person  
 who has just escaped drowning "Take care  
 you don't fall into the sea again." But our  
 dear friends he would be cherishing a delu-  
 sion if he thought that there was no need to  
 say to him "Abide in Christ" yea! there is  
 great need to say to him "abide in Christ &  
 watch - yea! it is a common thing for those  
 who have rejoiced in Christ to be for hours  
 & days & it is not for man to say for what  
 length of time they may be so, not dwelling  
 in the light, & not living to the glory of  
 God that name in which they profess to  
 trust & rejoice & entreat of you then to con-

sider that when our Lord urges so earnestly  
 on his disciples to "Abide in him" that, he  
 was warning them against an evil, against  
 a danger, to which they were really exposed  
 & therefore it is warning for you & calls you  
 seriously to consider how it is that a per-  
 son, having tasted that the Lord is gracious  
 having rejoiced in God, should again be ~~statu-~~  
~~find~~ & tempted to depart out of this light  
 & should again be found dwelling in dark-  
 ness, & feeling, & acting, even as if these things  
 were not so. How is this? Because this  
 person is still in the flesh & because being  
 in the flesh, he is also in the world where  
 Satan is yet going about as a roaring lion  
 seeking whom he may devour - these are  
 the reasons why it is said "Abide in Christ."

Now, my dear friends, if you conceive lightly  
 of the importance of this warning, you  
 will not be warned by it. If you conceive  
 that there is little risk or danger of your  
 doing the thing that you are here warned  
 not to do, you will be very likely to do  
 it. The person who is well warned is, as it  
 were already secure from the evil by which  
 having received the warning. Therefore make  
 not light of it, while I seek to say a few words  
 for the purpose of suggesting to your own  
 mind, recollection which may show you  
 how you have been led away out of  
 Christ.

You are still in the flesh. And what  
 does this infer? It infers that there is not  
 an evil thing in which you have ever yet  
 found pleasure, in which you are not cari-  
 cious of finding it still. The flesh is still the

same flesh as ever, & it may be excited to pride & to wrath & to all manner of profanity, & all manner of pollution & evil. It has in it the same capacity of enjoying evil which it ever had, & the person who is still in the flesh has all these sinful pleasures within his reach, because he has still the flesh that can be gratified by them. Now this is the awful truth, that not only has the person the capacity of being gratified by those things which gratified the flesh formerly: but that he may, through want of watchfulness, through not abiding in the light of Christ's name, actually taste of that in which he formerly found pleasure.

Thus a person does not cease, because he is converted to be accessible to the praises of men. He is a man & has a nature which is capable of being influenced by the praises of his fellowmen. The praise of men is therefore a snare to which he is exposed, & if he is not at every moment seeing the praise of men in the light which Christ's death at the hands of wicked men casts upon it, he may be gratified & may find pleasure in being praised, in being much thought of by those about him, & so may sow to the flesh & sin against God. A person, before he is converted, may feel enjoyment in the amassing of wealth - may feel the reflection that his store is increasing to be a pleasant reflection, so, after he is converted, & knows that this world & he fashion these of past-eth away, & that the stamp of God's condemnation has been laid on that pleasure which men take in their uncertain riches, he may for a time forget this & not be in the light which has fallen upon these things, & so be affected by these things as he was affected before. I give these things as specimens. But I entreat of you to know that I make no exceptions, & that these are one thing in which the natural man is

tempted to sin against God, in which the Christian is not also tempted; & therefore there is no one thing in which he may not be found guilty if he abide not in Christ.

Now, my dear friends, I entreat of you not to feel as if I were speaking of more distant possibilities. I entreat of you not to feel as if I were speaking of the possibility of your committing gross & enormous sins - I entreat of you not to feel as if I were saying take warning from the cases of David & of Peter, but know that I am speaking of a thing which I believe to be proved more or less in the daily experience of every Christian before me: for I am just speaking of the fact that persons, being Christians are still not perfect. This is the amount of it & I wish you to see what an admission it is that you are not perfect. If you admit that you do not always walk in the Spirit, & so that you sometimes walk in the flesh - that you sometimes sow to the flesh, that is, just to admit that you sometimes taste of these forbidden things which you lived in before you knew God. I entreat of you to feel that to say "I am not perfect" is no light admission that it is one not to be made without confusion of face.

Many people feel as if it were a kind of goodness to say I am not perfect. But my dear friends though it be the confession which every one of you speaking honestly would feel obliged to make, though that you do not always sow to the Spirit would be your necessary admission if you admit the truth yet let not the commonness of the guilt take away from its hideousness: but let every

person feel that though he were the least guilty upon the face of the earth, yet, if guilty at all, he is without excuse, for he is in his present evil situation just because he is not abiding in Christ.

My dear hearers, I am most anxious that you should see this matter aright, that in the sight of God there is no excuse for any sin at all, because there is in Jesus Christ perfect provision for perfect holiness, & because if you obeyed the command of Christ "Abide in me" you would be continually glorifying God, & because the confession "I am not perfect" or in other words "I sin daily" is the same with the confession "I sow to the flesh." I depart out of Christ, I do not receive that which is in Christ for me, in order to make me conqueror over the world, the flesh, & the Devil. Therefore my dear friends, let it be no light thing with you that there being in Jesus Christ the true vine, provision for your bearing fruit continually to the praise & glory of God & God the great husbandman being adapting every thing to this object of making you fruitful you should notwithstanding of the provision in the vine & the care of the husbandman be unfruitful in any one thing.

My dear Friends, I know that there is not one before me who knows the love of God in Christ who will not say that to be contented with the idea of personal safety, & to be indifferent whether I do any thing that is in itself good or bad, is a very evil state. Every one who knows any thing of God will admit that for any

me to say, I am now secure & therefore I may be indifferent to sin, is itself the most awful sin that can be committed in the sight of God yet though you would all shrink from saying this in words, I believe that every one of us, experimentally, & repeatedly, does say it in his heart. And it is a very painful thing to witness that the Conviction of danger & the desire to propitiate God by our obedience often produce a just stricted watch over our conduct than in other cases found in the same persons when they have tasted of God's love, & known something of what it is to serve God as dear children. I am not saying that the strictness of the person who is influenced by the fear of wrath is a holy thing: but that it is an awful condemnation that that kind of outward obedience which the fear of wrath when powerful will produce should often go so much greater a length than the holy obedience which is the object of knowing the love of God. And I feel that in looking back on the time when he was yet uncertain whether he could come to God as a child to a father or not, when he remembers the pains that he took in reading the word, the frequency with which he prayed to God - the closeness & earnestness with which he attended on the house of God, & who now finds that having found peace in Christ he does not read so often - he does not pray so often as he did, & is not so zealous as he was - I say the person who looking back makes this discovery has cause to be deeply humbled before God. It is an awful thing that our anxiety to escape wrath, although not a

Holy feeling should have a greater practical power than the love of God.

But my dear friends it is not the mind of Christ that you should ever cherish. Believe these two things. It is the mind of Christ that the sense of God's wrath & the terrors of God's judgement should always be retained in the mind - not that they should be there as they were before God's love was known; but there as shutting up into the contemplation of Christ. There is therefore an awful outward belwark beyond the inward one of the love of God. The realising of that love itself may be concealed, it is <sup>thus</sup> often to be produced by the realising the awful sin & terrible consequences of departing from God.

I once felt very jealousy of the subject of the terrors of the Lord! but I have been taught to see the matter otherwise. I have been taught that this was not according to the mind of Christ: & I have been made to see that while it was just this that as in a beautiful Paradise where all the lovely works of God are about us; it is the things about us that are continually to fill us with admiration, so in the Christian walk it is the glory of God's love in Christ that is to fill us with the praise & glory of God. But that still if we would look away if we would be tempted to depart from this contemplation, there is another awfully stern word of God. "Every branch that beareth not fruit is cut down & cast into the fire" & this word is intended likewise to act upon us because it has power to give firmness & solemnity to our hearts by other words of

God, & to fix us in the contemplation of Christ  
 I would now speak in conclusion, to those  
 who have not yet seen the love of God  
 resting upon themselves: & what I especially seek  
 to press on them is the utter hopelessness of their state  
 while continuing so; & its hopelessness for this  
 reason that God is holy, & that God is  
 righteous - the hopelessness of their state be-  
 cause God never can bring down the require-  
 ments of his word, & of his law to accommo-  
 date them - if they do not receive out of the  
 true vine Jesus Christ that new life which al-  
 one can make them righteous & so prepare  
 them for God's judging the world in righteou-  
 ness, they must be gathered as fruitless withered  
 branches & be burnt.

My dear friends, so long as we think that  
 God, is somehow or other, selfish in demand-  
 ing man's obedience, we also think that he  
 must be selfish in punishing man's dis-  
 obedience, & so long as we think it self-  
 ishness in God ~~in God~~ to punish the wicked,  
 so long will we think that God may pass  
 it by, & thus we think that serving God is  
 like paying the rent of a farm which goes  
 out of the tenants pocket & goes into the  
 Landlord's & benefits him, & in respect of  
 which the tenant feels that when the rent  
 day comes, the Landlord may take a part  
 & not insist upon the whole just because  
 the rent is seen to be some thing the Landlord  
 gets for his own use, & so he may do with-  
 out it if he please. It is this kind of  
 feeling which is the secret of men's thoughts  
 that God will pardon on a day of judge-  
 ment. I have told you again & again that  
 there is no pardon on a day of judgment

Pardon must come in a day of grace. But it is this kind of feeling, that God is under no necessity to punish any more than a Pardoner to demand all his rent - it is this kind of feeling that leads people to expect that perhaps God will pardon on a day of judgement. But God is not looking for rent to himself in demanding righteousness from us, & God would not be giving up a kind of rent that he might have exacted if he did not furnish the wicked. God has no selfish concern in the matter at all, & instead of its being the case that in asking God to forgive you in a day of judgement & hoping that he will do so you are <sup>not</sup> thinking rightly of God, who you are hoping for will be on that day unrighteous; not that God will be forgiving. He has already proved himself so: but that God will be unrighteous & unjust - that God <sup>will</sup> not distinguish between good & evil this is what you are hoping for. If you once really knew what you are hoping for you would hope for it no longer. If you understood that the only hope <sup>of the</sup> wicked is that God may cease to be holy just & good, then you could no longer cherish the hope. It is because you know not the hope you are cherishing that you continue to cherish it. All the love, grace, & mercy, which it was possible for God to show you has been already shewn you in Christ; & if that gift is rejected then the stern necessity of punishing the wicked rests upon God. To furnish the wicked is just as righteous, holy, & good - is as pure from any mixture of selfishness as it is righteous to give to the good eternal life, you have no choice

between being in Christ, branches of the true vine that bear fruit, & that are charged to bring forth more fruit, or branches that being withered are gathered <sup>up</sup> into the fire & burned. There is nothing in the whole character of God to furnish the slightest ground of hope for those who neglect the promise which God has made for their being holy. God will not make you happy in any other way than by making you holy. & for you to expect that God will give you the happiness without holiness & allow you to escape from wrath although you abide in wickedness is to expect that God will overturn his own throne, the foundations of which are justice righteousness & truth.

You are apt to feel as if there were some difficulty in the way of your being holy, a difficulty indeed which you cannot help, & for which therefore you are not to blame, & although you say that God is righteous in punishing unbelievers, yet you speak of unbelief in such a way, as would prove were you speaking aright that it cannot be a righteous thing to punish it. Would you to know that, according to the word of God "men loved darkness rather than light, because their deeds were evil" it is the love of sin that hinders you from seeing the light; & the love of sin that keeps the unbeliever in his unbelief is just of the same nature with that which tempts the Christian to depart from his belief.

The forms in which your love of sin shows itself are various & it may be for edification to direct your attention to them more in detail & with more minute specifications, than I have hitherto done what I wish you now to fix

your attention upon is this that while all unbelief springs from the unwillingness of man to live in the light of God & to give all glory to God, there is a special form of taking a joy to ourselves away from God, in which this evil heart of unbelief may work differently in different persons. One person is kept back from Christ just because he loves the present evil world - one person is kept back from Christ just because he loves the praise of men. He can bring no argument against the truth - he cannot state anything that satisfies his own mind that it is not the truth. He sees this awful thing as it appears to him, staring him in the face that if he takes up with this matter he will be laughed at by those whose good opinion he has long kept & desires to keep still. This is one form of it.

Others again are kept back by the love of money this world's substance they find a great interest in the pursuits of life - they are anxious to get on well in the world - & they have a thousand excuses for this as long as religion appears to be merely the giving to God a certain share of their attention - & they feel themselves entitled to say that they must attend to this world while they are in it. And so they find a religion which will be content with their appearance here on Lord's day, & at the Communion table, & perhaps engaging in family worship (though this is not very often added) & perhaps a little sober talking about religion. All this is no burden: but the tide of their hearts & feelings flows on uninterrupted as at first, & they can put up with a religion that seeks no more than this. But then they see that if what I teach be true it

will be unwilling for them to deny themselves, that in which they have been taking comfort, that it will hinder their rising in the world, & cause them to understand the meaning of that word. Let the rich man rejoice in that he is made low they see that this would be needful, & so they are unwilling to enter into it & to take up with it they know that this is no argument against the truth that I teach but feelings are more powerful than arguments & the best arguments do not convince a man against his will & so they continue to live without God - without Christ - & without hope.

These are the forms of sowing to the flesh which have the same power - drunkenness for example - when I speak of drunkenness I would speak not merely of that excessive drinking which gives a man the character of a drunkard in the estimation of the world but I would speak of that looking to drinking as a kind of enjoyment which is common to those who are never seen drunk. I would speak of looking to that excitement which is in society - in the society of two or three met together, as they say to enjoy themselves. & of that kind of enjoyment which is through ancient sports exciting the mind, & so giving a greater relish to the conversation of others, & making the person himself speak more readily that which they delight to hear - The snare here is not in the mere excitement produced by what is drunk for this is a snare to which those only who have become fond of it for its own sake are exposed - But there is a sharpening of pleasures which there is in the conversation

of friends; & this with all the other things connected with it furnish a mighty ground for Satan to suggest to him reasons why he should not receive the truth of God - why he should not obey that command "Be not drunk with wine where-in is excess; but be filled with the Spirit."

My dear friends, there is an excitement arising from our being raised above the dead & lifeless mass in which we are, which is right in the sight of God. but this is not through the flesh - it is through the holy Ghost showing us that in Christ which makes us rejoice in him: but there is a counterfeit remaining of the load & killing of the weariness of life - a counterfeit raising above the dulness of it furnished to men by Satan in the use which they make of spirits - & of this I speak as <sup>one</sup> of the things which makes men unwilling to receive the truth as it is in Jesus.

I have made mention of three of the forms in which the flesh may present to you the thought of a pleasure which is to be given up if you take up your cross & follow Christ - but there are many other forms of enjoyment in the natural man to which I might refer. However I do not enter into them more minutely at present. But I wish you to understand that the first principle of religion is this, that a man is to count all things but loss for the excellency of the knowledge of Jesus Christ - that except a man hate his Father, & his mother - his brother & sister, yea & his own life, also he cannot be taught of Christ or be Christ's disciple. that a man must take up his cross & deny himself if he would follow Jesus - that you have through your flesh a thousand things within you reach by which to fill up your time, pleas-

-ally but all the pleasures so derived through  
 the flesh, in your natural state, are to be  
 willingly given up, & you are to procure  
 more than that it is an insatiable factory  
 for it. There is a new set of interests  
 & joys, which is brought within your reach, be-  
 cause Christ has the holy Spirit for you, &  
 that you are to choose. This is having treasure in  
 heaven. It is not in doing certain things to  
 entitle you to go to heaven. It is having the  
 heavenly things dear to your heart making  
 them your treasure - your portion. And what  
 I wish you to know is this, that just as all  
 the enjoyments which can be tasted through  
 the flesh are brought within your reach by  
 your having the flesh - that so you are capable  
 of having them, so the enjoyments which are  
 tasted through the holy Spirit are brought wi-  
 thin your reach because Christ has the Spirit  
 for you & the choice now are called to make  
 is that you should give up what you have  
 through the flesh, & take what you have  
 through the Spirit give up the one & receive  
 the other. I know that the flesh is one thing  
 & that all the various forms of enjoyment  
 through it are thus opposed to your giving glory  
 to God & that you are called to deny yourselves  
 to all these & to look to God & thus to receive  
 the holy Spirit from Christ, to enable you  
 to enter into a new set of feelings & joys  
 which are according to the will & mind of  
 God.

I entreat of you therefore who have known  
 what it is to have been with Christ, that  
 you watch & pray that you be not tempted to  
 think that your knowledge & experience will

keep you from such snares - that anything can keep you but a continual hanging upon Christ for the Spirit of truth to enable you to live in the light of the truth, & understanding that Christ is always willing & able to give, that you will cleave unto Jesus, & live very near to him, & receive from him what God would have you to receive.

Now I beseech all who have known what it is to be with Christ to remember that there is but one God. & that he appoints all things according to the counsel of his most holy will & that we are not left to conjecture what the rule of God's dealings is but that God has told us that the faithful witness Jesus Christ, speaking in the name of the Father, has told us, that Jesus Christ himself is the true vine, & God the Father is the husbandman, & that every branch that beareth not fruit in Christ is cast into the fire.

There is no other rule of judgement, & until you can understand something better, & even after you have been taught to understand something better, I would call upon you to give heed to this arrangement of God's which none can alter, you may forget, or you may neglect it - & so expose yourselves to the wrath which it provides but you cannot - all creation cannot change it. And if you cannot change it, the only thing that remaineth is to be yourselves changed. As God cannot accommodate himself to you I see the wisdom, & fitness of your being taught to accommodate yourselves to God.

Amen.





## Sermon XXXVI

Hebrews X. 31, "It is a fearful thing to fall into the hands of the living God."

My dear hearers,

It is needful above all things that we have the fear of God, & the reverence of God: as God, as the one living & true God-- as He to whom alone power doth appertain, in whose favor there is life, in whose wrath there is death: it is needful that we feel & know assuredly that we have to do with God & with God alone-- it is needful that we know that it is not necessary for us to please men, but to please one, even God-- that having his approbation, being what He desires to see us, all is well with us-- that not having his approbation, being in that condition which he condemneth all is evil with us, & there is no power that can come between us & the putting forth of his vengeance; that none can stay his hand that none can pluck us out of His power, or come between us & the outpouring of his wrath. It is needful that we feel that not only do we depend upon God: but that God is He who is jealous-- that He is a jealous God, & will by no means give His glory to another-- that He will not suffer any to prosper who set themselves against Him, & that while God is love: yea, infinite love, yet we are taught that He will destroy the wicked-- that to them there shall be no peace, & that without holiness none can be saved. It is a fearful thing, therefore, to fall into the hands of the living God. It is a fearful thing to meet Him in the manifestation of His wrath-- It is a

fearful thing that it concerns Gods glory that we should be destroyed when we stand thus before God that it is a thing in which the righteousness of His government is involved that we should be destroyed. when shall we find that it is in the heart of God to destroy. that it is in His heart to pour forth the fierceness of his sore displeasure. I then let us tremble when we think of God. let us tremble in the apprehension of the holy & mighty One - let us tremble when we think of Him who alone is omnipotent, to whom alone power appertains. & when we come to listen to a word which He has spoken, O let us look to Him that we may be enabled to feel whose word it is, that we may give it all reverence, & bow before it as the word of Almighty God.

There is an awful & soul destroying weakness in our apprehensions of God when we see Him not as the God of judgement - when we dream of Him as if all tenderness - mercy - forbearance - & as if He could not find it in His heart to destroy the wicked. My dear friends let us not be deceived but God is love, yet our God is a consuming fire. but God is love, yet our God hath appointed a day in which he shall judge the world in righteousness, & in which the wicked shall be destroyed from before Him & cast into utter darkness, where is weeping & wailing & gnashing of teeth. I then let us desire to be enabled of God to feel how terrible a thing it is to fall into the hands of the living God. Most men live in such a mixture of doubt concerning God - partly thinking of Him as stern and just, & partly thinking of Him as merciful, so that they are kept back from God on the one hand by the fear of His terrors, & on the other hand, prevented from feeling the importance of being in the state in which God desires to see them by the apprehension of His love of his mercy. They have such notions of Gods awful power & of His opposition to sin as to keep

them far away from Him), & yet they have such notions of His tenderness, pity, & compassion; as prevents them from feeling that they really are exposed to destruction.

My dear friends, live not in this state of mist & darkness—understand God truly.. understand His terrors—understand what the awful power of God is which will come forth to destroy you—& understand God truly—understand his love—understand his grace for it has appeared. Know God in his indignation against sin, & know Him in his love to your souls: that you may, by apprehending God truly, be preserved from thus perishing because you neither treat God's love with the trust it deserves, nor the wrath against sin with the fear ~~against~~ it should awaken. "It is a fearful thing to fall into the hands of the living God." This word as it meets us here, was spoken to those whom the Holy Ghost was exhorting by the Apostle Paul, that they should live according to that which God had made known of himself to them... that they should walk with God in Christ, in newness of life & while speaking to them as those who had seen the love of God in Christ, he still feels it necessary to remind them of the terrors of the Lord, & how fearful a thing it is to fall into the hands of the living God.

But he says "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing-stock both by reproaches & afflictions, & partly, whilst ye became companions to them that were so used." we find here that in seeking to save them from the sin of departing from the Lord, & refusing to walk with him their God, he would have them call to remembrance the former days in which after they were illuminated, they had suffered persecution. Thus we see that their having suffered after they were illuminated— that their

having a <sup>wise</sup> affliction at that time, is a thing which he feels is good to bring to their remembrance, that they may still be steadfast & immoveable always abounding in the work of the Lord: for he says "ye had compassion on me in my bonds, & took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better & an enduring substance" He is here reminding them of what they had been called to endure after they had been <sup>promised</sup> ~~called~~ to know the Lord. - He is reminding them of the Spirit in which they had endured it, & of the source of that Spirit. - He is reminding them that they had suffered being enlightened - that they took joyfully the spoiling of their goods, they did so knowing in themselves that they had in heaven a better & an enduring portion.

We are here thought, first of all, that these persons who had been illuminated we subjected to afflictions - that they had suffered a great fight of afflictions - that these consisted partly in their being made a gazing stock by reproaches & afflictions, & partly in being made <sup>their</sup> companions of them who were so used we see from this that the receiving the light of the gospel had brought these men into a condition of being made gazing stocks, of being the objects of reproach - of enduring affliction - that is, of suffering at the hands of man. We see that when they were brought into the light of the truth of God, then they were made objects of reproach to the world which was still in darkness. "The world knew them not, because it knew them not & that world that knew not Christ when he came, & saw not that he was God manifest in the flesh - that world that saw no glory to God in him, that saw not the mind of God in him. that same world is incapable of recognising the Spirit of Christ in the converted: in those in whom is the Spirit of Christ, & as it hated Christ, so it hated those in whom was found the Spirit mind of Christ

It so we find that these persons when they had been enlightened; were in consequence of this change, brought into the condition of suffering reproach & afflictions - of suffering both personally, as individuals, & as being companions of those who were so used. He reminds them of what they had thus suffered, & marks that these sufferings had been the consequence of their having been so enlightened. But he reminds them at the same time, that they had taken joyfully the spoiling of their goods that they had submitted to it joyfully, with gladness, & with thanksgiving unto God. They were enabled to endure privation, & not only so; but to rejoice in the midst of it. Mark this - they had taken joyfully - not patiently merely - but they had taken joyfully the spoiling of their goods. They took joyfully the spoiling of their goods knowing in themselves that they had in heaven a better substance.

This is another consequence of their being illuminated to which I entreat your attention. Having been illuminated, they became subjects of reproach & affliction - having been illuminated, they were enabled to bear these joyfully - having been illuminated they knew in themselves, that they had in heaven a better & an enduring substance. Here, observe first, the knowledge - they knew that they had this - they were enabled joyfully to give up that which was torn from them because of the certainty with which they contemplated another portion. Their knowledge that they had another portion was what enabled them to bear joyfully - it was not the vague uncertain hope that they might receive it; but the knowledge that they had it. And then they knew it in themselves - they knew it each for himself - they knew it not in the way of taking the opinion of men for it; but each personally knew for himself that in heaven he had a better & an enduring substance.

Again, they knew that it was a better substance. They made a comparison between that which was taken & that which was secured to them. They saw them opposed to each other. They not only knew that they had another substance but they saw the substance which they were losing to be inferior to the substance which they were securing. I treat of you to mark this. The spoiling of their goods they took joyfully because they knew in themselves that they had in heaven a better, & an enduring substance. They were content to give up that which the world would take away because they knew that they had a better portion in heaven. They knew also that it was an enduring substance - not only a better; but an enduring substance - a substance which would last forever. Thus were they enabled to take joyfully the spoiling of their goods.

Now, the Apostle referring them to these things calls on them not to cast away their confidence, which hath great recompense of reward. He declares to them that "it is a fearful thing to fall into the hands of the living God" & then he says "cast not away therefore your confidence which hath great recompense of reward" He thus teaches that it was in thus keeping their confidence that they would not fall into the hands of the living God - that they would escape the wrath to come - that they would enjoy great reward: & therefore he calls on them to hold fast this their confidence; & that they may do so he reminds them of what they had already endured, & of the way in which they had been enabled to endure it.

My dear friends, what I seek to be enabled to set forth to you from this passage is the character of the life to which we are called thro' the gospel, & the sources of strength we have for living that life. We see here taught that these persons were

under afflictions in consequence of having been illuminated & that they took them joyfully, & that the secret of their doing so, was their knowing that they had in heaven a better & an enduring substance.

Let us now look to that into the knowledge of which they had been introduced, & see what it was in regard to which they were illuminated, when their being enlightened brought such inconsequence upon them. It was something that made their being a glaring streak. it was something that made them objects of reproach to the world. it was something therefore that put them in opposition to the world - it was something that made them appear fools in the eyes of the world. something that not only made them appear fools in the eyes of the world but stirred up the rancour of the world against them. for there is this great difference between what men feel when they are in sober earnest, of any that are mad, & what they feel in regard to those whom they account mad because they know not their character, & know not their motives, they being under the guidance of the Spirit of God. we never see what is commonly called madmen stirring up enmity. we see it always swatoning pity. There is no man in his sober senses who will feel enmity towards another because that other is mad. I however acknowledge & admit that others may speak, yet the man who is in his sober senses will feel nothing but pity & compassion for the madman. A person who would take offence at what a madman said would be thought altogether unreasonable. But when men speak of the followers of Jesus a mad, it is not in that spirit in which they treat real madmen: but it is with enmity & condemnation. At the very time that they call them mad they blame them as much, in that which displeases them, as if they acknowledged that they were not mad: but were in the possession of all their senses, & so were responsible for what they did. I desire you therefore

to feel that the thing which is here referred to, as the experience of these people, when they were reproached, & made a gaping stock, is this treatment of the world in calling men mad, & yet not really believing that they are mad, but, in the Spirit of enmity & hatred condemning them at the very time that they call them mad! This was what these Christians were made to experience, through being illuminated.

They suffered also the spoiling of their goods: which shows us how those who accounted them foolish followed up their estimate of them by condemning them & treating them as persons who were altogether responsible for what they did, by inflicting suffering upon them & as it were punishing them for their madness. As we find that they had suffered not only reproach but also loss of goods - their worldly substance was taken from them because of the profession they had come to make.

Let us consider what it is which they were in the knowledge of, & through the knowledge of which they had been brought into this state. We find the Apostle here warning them against an evil expressed in the previous verse (29) "of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, & hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, & hath done despite unto the Spirit of grace"; & we find that to which he was warning them, & that which he was desiring they should persevere in, is expressed at the 19<sup>th</sup> verse "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new & living way which he hath consecrated for us, through the veil, that is to say his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled

from an evil conscience & our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promises).

Now my dear friends I go back to these verses to show you that when the Apostle was considering & calling on them to consider the awfulness of falling into the hands of the living God & when urging them to call to mind the former days, & their experience in them & when he calls on them not to cast away this confidence which had great recompense of reward - that he was warning them against the sin of treading under foot the Son of God counting the blood of the Covenant wherein they were sanctified an unholy thing & doing despite unto the Spirit of grace. This was the sin against which he was warning them, & he was urging them to this that they "having boldness to enter into the holiest by the blood of Jesus, by the new & living way which he had consecrated for us through the veil, that is to say his flesh & having an high priest over the house of God should draw near with a true heart in full assurance of faith & inasmuch as he is telling them to hold fast we are clearly taught that, that which they had & which he desired they should continually have, is this drawing near to God a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, & their bodies washed with pure water that this is what he desired they should abide in - that this is the state in which he recognises them as being in, & that this is that in which he desires them to abide, & on the other hand that which he is fearful of their falling into is that which is expressed in the 29 verse. — We are thus taught that when illuminated they were brought into the Condition of knowing that they had boldness or liberty to enter into the holiest by the blood of Jesus - that he was to them a new & living way consecrated

rated for them through the veil of his flesh - that he was to them an high priest over the house of God, & that in consequence of their knowing this, they were drawing near with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience & their bodies washed <sup>with</sup> in pure water. This we are taught was the condition into which they were brought in being illuminated - This is the condition their being in which exposed them to the strokes & reproaches, & the afflictions that are here referred to, & this is the condition in which they were sustained, this being the knowledge in them that they had in heaven a better even an enduring portion substance.

We may see also clearly that inasmuch as their drawing near to God in full assurance of faith, having their hearts sprinkled from an evil conscience & holding fast the profession of their faith - inasmuch as this brought upon them afflictions & scourgings, that they knew the only way by which they could escape these would be the trampling under foot the son of God, the counting the blood of the covenant an evil thing where-with they were sanctified an unholy thing, & the doing despite to the Spirit of grace. And we may also see, that inasmuch as the state in which they held fast their confidence, which had a great recompense of reward was this drawing near to God with a true heart in full assurance of faith, so that state in which they were exposed to fall into the hands of the living God, of that God who had said "vengeance belongeth unto me. I will recompense", was the state of treading under foot the son of God, counting the blood of the covenant, where-with we are sanctified, an unholy thing & doing despite to the Spirit of grace. And we are thus taught that there are two states, in one or other of which we must be found, & that if we are in

one of these: we please God & offend man, & if in the other we may please men but expose ourselves to the wrath of God. These are the two states, or conditions — on the one hand, the state of approaching God in that new and living way which has been consecrated by the flesh of Christ, having our hearts sprinkled from an evil conscience, & this is the condition in which we are well pleasing in the sight of God, & exposed to the enmity of men — The other condition is our treading under foot the Son of God, counting the blood of the covenant where with we are sanctified, an unholy thing, & doing despite to the Spirit of grace — & this is the condition in which we may obtain the favor & esteem of men: but in which we shall certainly be exposed to the vengeance of God.

We are further taught, that the person who is submitting to suffer at men's hands, & who is committing his way to the Lord, will be enabled to submit joyfully, & to suffer with thanks giving & praises on his lips — that the person who makes the choice of that condition in which he is meeting the will of God, & opposing the will of men, will certainly be called to suffer & to make sacrifices; but that he will be enabled to rejoice in the midst of the sacrifices he is called to make.

Now, my dear friends, I desire to set before you the light that is here spoken of, which we have in the previous part of this Chapter, & in the preceding Chapter, & after considering which, the Apostle proceeds to urge them to the confidence which is well pleasing in the sight of God. He wishes that you may see these two conditions truly — that you may feel that you must either be in the one or the other & that you may see how being in the one you are pleasing to God & exposing your selves to the enmity of men, & in being in the other you are pleasing men, & exposing yourselves to

the wrath of God. Mark I entreat you, that it was, after they were illuminated, after they had received the light of the truth that they endured. I ask you to mark this that you may feel the importance of truth - that you may feel that we are saved by Knowledge "This is eternal life, to know thee the only true God, & Jesus Christ whom thou hast sent." Men speak often as if it were not Knowledge that made the difference between the saved & the lost. You men often say that they know enough if they would but practice what they know - They often speak as if it were not increase of light that was needful for them, but only to act more upon the light which they have. Now, my dear friends, I feel of exceeding great importance that you should know that men perish for lack of Knowledge, & that by Knowledge men are saved. Those who perish for lack of Knowledge have had a Knowledge which has left them without excuse if they perish, because it ought to have led them on to know more. And those who thus go down to destruction because of their ignorance still have known that which made their ignorance without excuse. Therefore, is it said "This is the condemnation that light has come into the world, & men loved the darkness rather than light" in which we are taught that men have contemplated the darkness, & that men have contemplated the light, & here is there, that measure of Knowledge possessed which left them without excuse, for not knowing more. But I entreat you to understand that there is a Knowledge of God in the knowing of which is life - that there is a light which being in us is life - now, this light is that which these men had received to whom this epistle is addressed - This

light is that to which reference is made when it said "after we were illuminated," & the light is that which is contained in the passage which the Apostle concludes by saying "having therefore brethren boldness &c." He is then gathering a conclusion - He says "therefore brethren" from whom he has been previously sitting before them as the light of which we speak.

And what is it? It is the atonement - It is the change that has been made in our condition through the atonement - it is the new situation in which we have been placed through the work of God in Christ. That is the light, for he goes on to speak of the way to God through Christ as the thing which he had been declaring to them. Therefore the light is the truth concerning the work of Christ - the atonement.

I desire now to be enabled to set before you the atonement & to show you what the atonement is. In this Chapter (the 10<sup>th</sup>) & in the previous chapter we have references to the Mosaic dispensation - to the service under the law - to the sacrifices offered in the temple & these are here employed to instruct us in the atonement. My dear friends, I say to you - before going farther that I see ignorance of the atonement to be the great root error of men at the present time, & to be the source of many other errors. You are not ignorant that it is a thing which some have held, & do hold & teach, that Christ did not die for all: but that he only died for a certain portion of the human race. This is a wide spread error in our land & the root of it is not understanding what the atonement is; & those who hold this error, this false doctrine, do not attempt to prove their doctrine; so much by any quotations from the word of God: which they profess to find expressing it as from the view they have of the atonement. They look on the atonement as the suffering of the Son of God for man - as the suffering of that promise

ment which men would have had to endure throughout eternity if he had not suffered for them, & they look upon it as a substitution of suffering on the part of one being instead of suffering which was to be endured by other beings. In this way they come to the conclusion that it cannot be that any should experience the wrath of God for whom Christ has suffered: because they say that this would be inflicting punishment twice for the same sin which would be injustice. The meaning of all this is, that the atonement is just a provision for saving men from misery, & is intended therefore to deliver those for whom it was made from being cast into hell by their intended suffering being endured by another. But in all this there is an entire ignorance of the nature & object of atonement. In the 9<sup>th</sup> & 10<sup>th</sup> Chapters of this Epistle we find that the Holy Ghost by the Apostle Paul is connecting together that which took place in the service of the temple, & that which takes place under the gospel dispensation we find that he makes the sacrifices of the temple typical of the atonement, of the sacrifice of Christ & that he thus teaches us, through the intention of these sacrifices in that service, what was the object of the sacrifice of Christ. Now what do we find to be the character of that service? We find first of all a temple - a place honoured by the peculiar manifestation of the presence of God. We then find men called to worship towards this temple, & to join there in the service of God, & we find them taught to look on partaking in this service as the great object of desire. We find then certain things producing, what is called uncleanness, & so disqualifying for partaking in the service, & we find that they were taught to look on the being unclean, & on a conviction of not being permitted to participate in the service as in itself an evil thing & that the evil was that they were disqualified from the service. We find also a provision made for removing this disqualification for taking away

this uncleanness - & that the value of this provision was that it did take away this uncleanness; & this provision was the shedding of blood - we find that those who did not partake in the sprinkling of blood, instead of receiving any benefit from the blood that was shed were stoned to death because of their despising the Ordinance of God. Now these things were all types. But of what were they types? They were the types of that to which we are called. What is our calling? If you look to the 12<sup>th</sup> Chapter of this Epistle you will see what our calling is, & what the things were of which they were typical Chapter XII 22, 23, 24. "But ye are come unto mount Zion, & unto the City of the living God, the heavenly Jerusalem, & to an innumerable company of angels, to the general assembly & Church of the firstborn, which are written in heaven & to God the Judge of all, & to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, & to the blood of sprinkling that speaketh better things than that of Abel." I enter not minutely into this passage but I call on you to understand that the temple service at Jerusalem, & the assembling of the people there to worship was typical of the worship of the true God to which we are now called, & the high privilege of joining in the temple worship was typical of the high condition of really worshipping God in the spirit & of that being united to all those of God's creatures who are giving glory to God, & when God taught the Jews to look upon it as the one desirable thing that they should partake in the worship of the temple He was thereby shadowing forth this truth that we should see it as the one desirable thing condition that we should be joining in the worship of the living God - that we should be joined to that innumerable company which are singing the high praises of God. Now as the worship

was typical of this, & as this was what was taught in teaching them to value the worship of the temple, so the uncleanness which disqualified for the temple worship sets forth to us that the great evil of the condition of sin is its disqualifying us for & excluding us from the worship of God. Ceremonial uncleanness under the Old Testament dispensation was a typical thing - it was just a thing which God had appointed as an ordinance: but the uncleanness of sin is a reality. And we are taught by that uncleanness which disqualifies for joining in the service of the temple that the great evil of sin is that it puts us at a distance from God; & keeps us outside of the glorious company in whose hearts are the praises of God the most high God. And accordingly when we find that the shedding of blood was for the remission of sin, that is, for the taking away of this uncleanness - we are taught that the great object of an atonement was the taking away of our real uncleanness, & the putting us truly into a condition to worship God. Now my dear friends, mark this well. There can be no shadow of doubt that the great benefit which the Jewish people derived from these sacrifices was this, that by these sacrifices they were in a condition, notwithstanding of their uncleanness to have their uncleanness taken away & to draw near & join in the worship of God. This was the benefit derived from these sacrifices & it is therefore manifest that the great object of the sacrifice of Christ was to put us in a condition to worship God.

Now if men had understood that an atonement or propitiation for sin has for its object to bring men into this blessedness & that this is the end which God had in view, they would have had no difficulty in

seeing how this should have been done for those who yet are lost - there would have been no difficulty in conceiving that men should perish ultimately for whom the atonement was made. For in seeing this they would see that to bring men to worship him was the great object of desire to God & that thro' the precious blood of Christ they have been placed in a condition wherein to worship God & so dear to the heart of God was this that to bring it about he spared not his own Son: but gave him up to the death for them - & when we see, farther, that those who despised the provision which God made, under the Old dispensation, for their joining in the worship of the earthly Sanctuary, were stoned to death we are taught to expect that when God has made provision for men in order that they may worship Him & give Him glory, God will punish those who despise this provision, & refuse to give glory to God.

Now, my dear friends, I have said this to meet, & desiring that it may be used of God to remove, that misconception on the subject of atonement in which I know many of the people are - & I beseech of you to lay aside all previous impressions & systems, & to come in simplicity of heart, looking to God to enable you truly to understand this 9<sup>th</sup> & this 10<sup>th</sup> Chapter of the Epistle to the Hebrews, & see whether they do not manifest that the object of the shedding of the blood of Christ was that we through that blood might have our consciences purged from dead works to serve the living God.

Now this was the light wherewith they had been enlightened - the light that God in his love

had, through the atonement, placed them in a condition to give glory to God - the light that God had appointed a time in which he would judge men in righteousness according to the provision he had thus made for giving him glory & that at that time those who had refused to give God glory would be cast into utter darkness, & those who had given God glory would receive the reward of the inheritance - This being the light they had received we find the Apostle urging them to walk in this light, & inasmuch as I know that the declaring unto men that all have their sin put away through the shedding of the blood of Christ - that through the shedding of that blood they all have remission of sin, has been a stumbling block to some, because they have conceived that the remission of sin meant man's deliverance from the wrath to come, I entreat of you to look to the language of the Holy Ghost in this 10th Chapter, & to see that all along, from the beginning of it, he is proving that the sacrifice of Christ has put away sin - that the Holy Ghost himself says "Their sins & their iniquities will I remember no more" & that there is no more offering for sins because sins are remitted, which is as much as saying there is no sacrifice for sin because there is no sin now to make atonement for, by which He does not teach the non-existence of sin as if there were no such thing as sin - but by which he does teach that sin as a thing needing atonement has been finished or put away i.e. that sin as a ground of distrust, or fear, in drawing near to God, has been taken out of the way - that sin as a thing standing between man &

the worshipping of God has been taken away through the blood of Christ & that whereas once the curse of God's law stood between God & man as a sinner & so shut out man out from God, now there is no such thing but in place of this there is the Lord Jesus Christ who is the way the truth & the life. I entreat of you to observe that the Apostle is just reasoning as if we must feel & know certainly that the one thing needful for us is to be in a condition to worship God - that the one great evil of our state, as sinners, is that, by nature, we are not in a condition to draw near to God with boldness & therefore that the great thing to be accomplished is to take that which hindered out of the way. In the shedding of <sup>the</sup> blood of Christ we have that done for us which God saw to be the great thing we needed. And that this really what we are here taught is manifest, because having considered the remission, or putting away of sin by the shedding of the blood of Christ so that really there was no more atonement needed he says, "having therefore boldness (or liberty) to enter into the holiest by the blood of Jesus" Here he declares that we have liberty of entering into the holiest because of this blood - in & through this blood we have this liberty. I entreat of you to see that he does not say - we have this liberty because we believe - because we have repented - because we are changed beings - we have liberty to enter into the holiest by the blood of Jesus - we have a new and living way consecrated for us thro' his flesh - we have an high priest over the

the house of God:— & this is our condition because of nothing but the work of God in Christ.—

"Therefore let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." I beseech you to see that he does not so speak to them upon any ground that distinguished them from other people but that he is simply referring to that light which had come to them in the gospel, that light which he is now again setting forth to them—that light which he is causing to shine upon them through the consideration of the Old Testament dispensation, & that light was that they had liberty to enter into the holiest by the blood of Jesus—that they had consecrated for them a living way through the flesh of Christ—that they had, in Christ an high priest over the house of God.

But what is it to have liberty to enter into the holiest? Liberty to enter into the holiest is liberty to enter into the personal presence of the Holy God—to enter into the heart of the Holy God, & to dwell with him who cannot look upon sin but with abhorrence. Liberty to enter into the Holiest is to be in this condition, that there is nothing to hinder me from entering into the true presence of God—nothing to hinder me from standing in his presence, from having communion with Him, from shewing myself before Him without fear—without distrust—without uncertainty as to how I shall be received. This you see is the forgiveness—this is the remission—this is the pardon of God. And altho' it is true, that I have sinned—altho' it is true that

have broken God's law; yet no man has a better to come near to God than I in that right which is given to me in the gift of Christ. This is the liberty — a liberty to come near and enter into the Holiest.

My dear friends entering into the Holiest is not going from one place to another — going from into the Holiest is not like going from one room into another: but from one state of mind & feeling concerning into another. Going into the Holiest is going from a state of darkness & ignorance & distance & distrust & fears — to the state of consciously being in communion with God — understanding God — understanding his holiness — dwelling & rejoicing in the light of his Holiness. My dear friends you must understand that our having access into the Holiest by the blood of Jesus is a thing which is one with our being in a condition to have our hearts sprinkled from an evil conscience. I say I do not avail myself of that access into the Holiest which I have by the blood of Christ unless I am in very truth coming near into real communion with God, & entering into the holiness of God, & having fellow ship with God in his holiness & his truth & his righteousness & his love — entering in & dwelling with God — I am not otherwise entering into the holiest. This is what we have given us in the blood of Christ — we have liberty to enter into the Holiest by the blood of Christ — by a new & living way which he has consecrated for us through his flesh.

My dear friends this liberty which the Apostle gathers from all he has previously

Said. this liberty is liberty located in by a new  
 way to enter in by the rent vail of the flesh  
 of Christ into the holiness of God. I enter into it  
 in the Spirit of Christ. The Spirit of Christ comes  
 to me ~~has~~ from the risen Christ - the second  
 Adam the quickening Spirit - & I am entering  
 into the Holiest by a living way when the Spirit  
 of Christ, coming from the risen man Christ  
 Jesus, is entering into me & when I am thus joined  
 with him I am conscious of the holy presence of God  
 thro' having the Spirit of him who is in the Holy  
 Presence of God, & when I am conscious of fellowship  
 with the holiness of God thro' having the Spirit of  
 him who has fellowship in the holiness of God.  
 My dear friends our Lord & Brother is a real  
 Mediator between God & Man, & a Mediator is one  
 in whom we can come near to God - he is one  
 whom God & Man can meet together. The mind  
 of God is the holiness of God, all the glory of God, is in  
 Christ, acceptable to us because he is dwelling in the  
 presence of the Father, & is receiving continually  
 of the fullness of the Godhead; & through him  
 we have participation of this ~~through~~ <sup>by</sup> his spirit  
 coming into us, & we join & share in it by his spirit  
 in us.

If I were standing above you & beholding  
 the glorious assembly around the throne, while  
 you were shut out from this vision if there was a con-  
 nection between you & me so that I could make you  
 conscious of what I saw, understood, & felt; in this way  
 you might thro' me, be seeing all that is above though  
 not with your own eyes. Thus it is that through  
 the rent vail of the flesh of Christ we have a  
 way into the holiest. He is there in <sup>the</sup> immediate com-  
 munion with God in unbroken communion with God  
 presence of

The Spirit is to be with us with the Father we are called to sit in heavenly places in Christ Jesus. Thus it is we have a new living way which He has consecrated for us through the veil that is through his flesh. He having presented himself through the eternal Spirit, without spot to God, we are now in a condition, that in Him we have this continual access to the enjoyment of God, through coming near to, & actually living nearest to the living God. Jesus is a high priest over the house of God. The high priest is in the Holy of Holies & we having this high priest over the house of God are connected with his presence in the holy of holies. In the service of the temple while the high priest was alone within the veil, the people were without, but in truth both were engaged in one act of worship, & so it is now for the members of Jesus all participate in the worship which their great high priest is rendering to the Father within the veil. There is but one spirit, & the spirit in which Jesus within the veil is honouring, worshipping and glorifying the Father is the same spirit which is in all the members, so that it is one great work of giving glory to God through the living Head Christ Jesus. It is upon this ground because these things were so that the Apostle exhorts them to draw near to God with a true heart in full assurance of faith having their hearts sprinkled from an evil conscience.

Draw near with a single honest heart with an eye looking one way. The reason why they could be thus honest was because they might look God in the face. It is elsewhere said "we all with open face beholding as in a glass the glory of the Lord. He requires this

true heart because, he says, ye have no excuse for  
 double dealing in this matter - ye have no excuse  
 for any want of sincerity - for any want of single-  
 ness of purpose. Your God has put away your sin  
 so, ye have no inducement to try to make it  
 less than it is. What makes the heart double in  
 this matter of sin? It is our feeling as if it stood  
 between us & God, & so in desiring to please  
 Him, we have a continual desire to make it less  
 than it is & so cheat ourselves for the sake of peace & not  
 to look on the length & breadth of our guilt. But  
 when we know that our sin is put away, then he  
 who teaches us this, & in the name of God makes  
 this known to us may well call on us to have true  
 hearts. I say to you now Have true hearts be-  
 cause your sin is put away. Now deal  
 honestly in the matter because this great guilt  
 is not imputed. Now look on it as it is seeing  
 it has been atoned for, & is no longer a hindrance  
 to keep you back from God. Therefore says  
 the Apostle draw near with a true heart  
 in full assurance of faith i.e. in the fullness of  
 faith - in the plenitude of faith - & in saying  
 this he is urging them to come in the fullness of  
 the faith of the thing that is spoken not giving  
 it a partial reception but receiving it fully  
 truly & largely: as if he were to say. Give up  
 your hearts to it & let this doctrine of the grace  
 of God be, in you, matter of a full large &  
 plentiful belief. Let it not be a partial thing  
 but let your souls just be filled with this  
 truth. And why so? Because this is  
 the welcome that the truth should meet with  
 - because God having done such a work in  
 Christ this is the way to meet it with undoubt-  
 (ing)

It is an awful thing to see that when God's love is proclaimed men are looking about for excuses for doubting it. Men are turning up their Bibles to see if they can find texts that will help them to say that God really does not love them. What a reception is this to give such a truth. God sends forth a word full of love & tenderness, full of grace to perishing sinners, revealing to them that he has placed them a condition to draw near to him, & rejoice in him; & instead of meeting with a free unconstrained welcome, they look upon it with a suspicious eye, with a slow hesitating look as if it were the most unwelcome news. But the Apostle exhorts to draw near in full assurance of faith, to draw near in the full undoubting confidence of these things "having their hearts sprinkled from an evil conscience." What is an evil conscience & what is it to be sprinkled from it? An evil conscience is a conscience reproaching us before God a conscience in which we feel that our will is not the same with God's - that we are in a state of opposition to God, according to that word "If I regard iniquity in my heart the Lord will not hear me". The evil conscience is the conscience that is troubled & distrustful in the presence of God. How were they to be delivered from this? They were to have their hearts sprinkled from an evil conscience. Through faith in the remission of their sins through the blood of Christ, they were to be delivered from this evil conscience through understanding this blood of Christ, & were to be brought to have a real holy trust in God. This does not merely express that there can be no peace towards God: but in

being brought to be of one mind with God: but it expresses that my conscience apart from the knowledge of the blood of Christ is an evil conscience for it is loaded with the conscious choice of what God condemns. it suggests that I dare not trust God for what my heart is choosing. when I am in the faith of the blood of Christ, & so sprinkled with that blood my conscience is no longer that evil thing: but I feel delivered from the oppressive load of guilt which alarms me & deters me from the thought of coming near to God & I feel reconciled to the good thing which my Lord chooses for me, & am therefore free to trust God for it, & I am so convinced of sin, & so satisfied with the remission of my sin, as that I can come to God free from personal distrust because of the remission of my sin & choosing that which my God chooses for me, because I am with Christ crucified to the world because I am dead with Christ & am alive unto God.

My dear friends this is that to which these Hebrews were called, that they should draw near to God with a true heart, full of joy in the full faith & abundant confidence, of the reality of all that God has spoken, & having their hearts sprinkled by the blood of Christ from the consciousness of evil, from the condemnation of the conscience having the answer of a good conscience towards God. This is connected with the "holding fast the profession of their faith" - showing us that this was not mere inward experience: but also a thing that they outwardly declared - that this holding fast their confidence towards God was not a thing they sought to conceal but that they declared it. And now I ask you to observe, concerning this

state, into which men come through being enlightened in the doctrine of Christ, is a state wellpleasing to God. O Let not Satan teach you to think that that state of personal distrust which many call humility is pleasing to God. Do not let Satan teach you to think that God can be pleased with you without your being in the condition of children towards Him. Is not God a Father? & who can have a Father's heart & not desire his children to have confidence in Him as a father? O be not deceived. This, & this alone, is pleasing to God, that we should trust in him with undoubting confidence, that we should have free communion with him, that we should delight in coming very near to Him; that all our intercourse with him should be the intercourse of children with a father. This is altogether pleasing to God, & it is a "confidence which has great recompense of reward," for the time is coming when God will manifest & confess his children. And so the Spirit of adoption which is our present confidence has great recompense of reward. & so those who know in themselves that they have in heaven a better substance than what men can take from them - an enduring substance - they have the Spirit of adoption - they have in them the proof that there awaits them a better substance than that which is now an enduring substance which will correspond with their high place of being children of God. This state, while it pleases God, displeases men. The Hebrew Converts were exposed to afflictions, just for this reason, that no man in his unenlightened, natural state, has the Spirit of adoption - that every man in this state is desirous to be at peace with his own mind as to his condition: that when any man therefore

is changed, & receives the Spirit of adoption, & professes to have confidence in God through Christ & to rejoice in God as his Father through Christ & testifies to others that this his confidence is just because he has access to the Holiest by the blood of Christ then that man becomes a living & proof to every man who has not the same confidence. Every man who sees his neighbour thus feeling is placed in this condition, that either he must confess that he himself is sinning against God in not being in the same state, or that he must keep up the notion in his own mind that his neighbour is under a delusion. And so when men arise who really give God glory & who really rejoice in God through Christ, & are not ashamed to profess certainly that they have the adoption of sons in Christ, & who do not hesitate to tell other men that God has given them the ~~like~~ <sup>like</sup> access, they immediately become a condemnation to all that ignorance of God, to all that distrust of God which is around them in the world & those who see & hear them must either come & join them, or must feel in their presence a continual discomfort. I must take every way to convince themselves that they are not true men. I desire to press on you that there is but one other state of mind - that you must either be in the state here described as having great recompense of reward, or you must be "treading under foot the son of God, counting the blood of the covenant an unholy thing & doing despite unto the Spirit of grace" Know that this is just the other state. It is the state of every man who is despising that which God has given him that he might draw near to God with full assurance

of faith. He is not so drawing near to God, he does not know the fullness of faith, he is ignorant of that which is here required. And now is he ignorant? By despising that gift of God which is Christ Jesus through which we must go to all. Now this is the other state, & this is the state which pleases men. Men like exceedingly to see any who have an outward appearance of godliness doubtful & distrustful. Men are conscious of their own want of confidence towards God & they feel delight when they can say "There is a good man & he has not that assurance they are pleased when they see each other thus treading under foot the Son of God denying that it is a sanctifying thing. This is what men like to hear. They have no objections to hear what any may say about a freeness or fullness in Christ, about an offer to all about the reality of giving to Christ's blood the glory that belongs to it & saying that in it we have access to God which we truly have. This men like to hear & if he who thus speaks calls it presumption to have this undoubting confidence in God then while he is thus treading under foot the Son of God men will be pleased with his word because they soothe them & repress their rising convictions. And men do despise to the Spirit of grace when they speak of the Spirit in a way that is an excuse for their not walking with God - when instead of knowing that the Holy Spirit has come near to us all, & seeketh to make us all strong for God, & for holiness men say we can do nothing without the Spirit, not in the way of saying we can do everything with the Spirit; but excusing themselves for doing nothing. What is this but doing despite to the Spirit? Is not this denying the Spirit's willingness to be strong in them. Is not this denying the Spirit's willingness to enable me to walk with God. Is not this denying that He is the Holy Spirit? Is not this doing despite to the Spirit of grace & this men like. Men like to have

hear

others speak of the Spirit which God has given us in Christ in a way which puts holiness far from them instead of seeing that He brings holiness near to them, & leaves them without excuse if they do not walk with God in newness of life. And men are pleased when we do despite to the Spirit of grace: but if men are pleased God is not so. What will God say when he sees all this provision which He has made for our being holy cast away as a useless thing. What is it for <sup>God</sup> us to see us, to whom he has given all things pertaining to life & godliness living as if he had not given us Christ. O if those who despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God & hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, & hath done despite unto the Spirit of grace? For we know him that hath said vengeance is mine & belongeth unto me I will recompense saith the Lord. And again "The Lord shall judge his people". It is a fearful thing to fall into the hands of the living God.

God bless his word

Amen



